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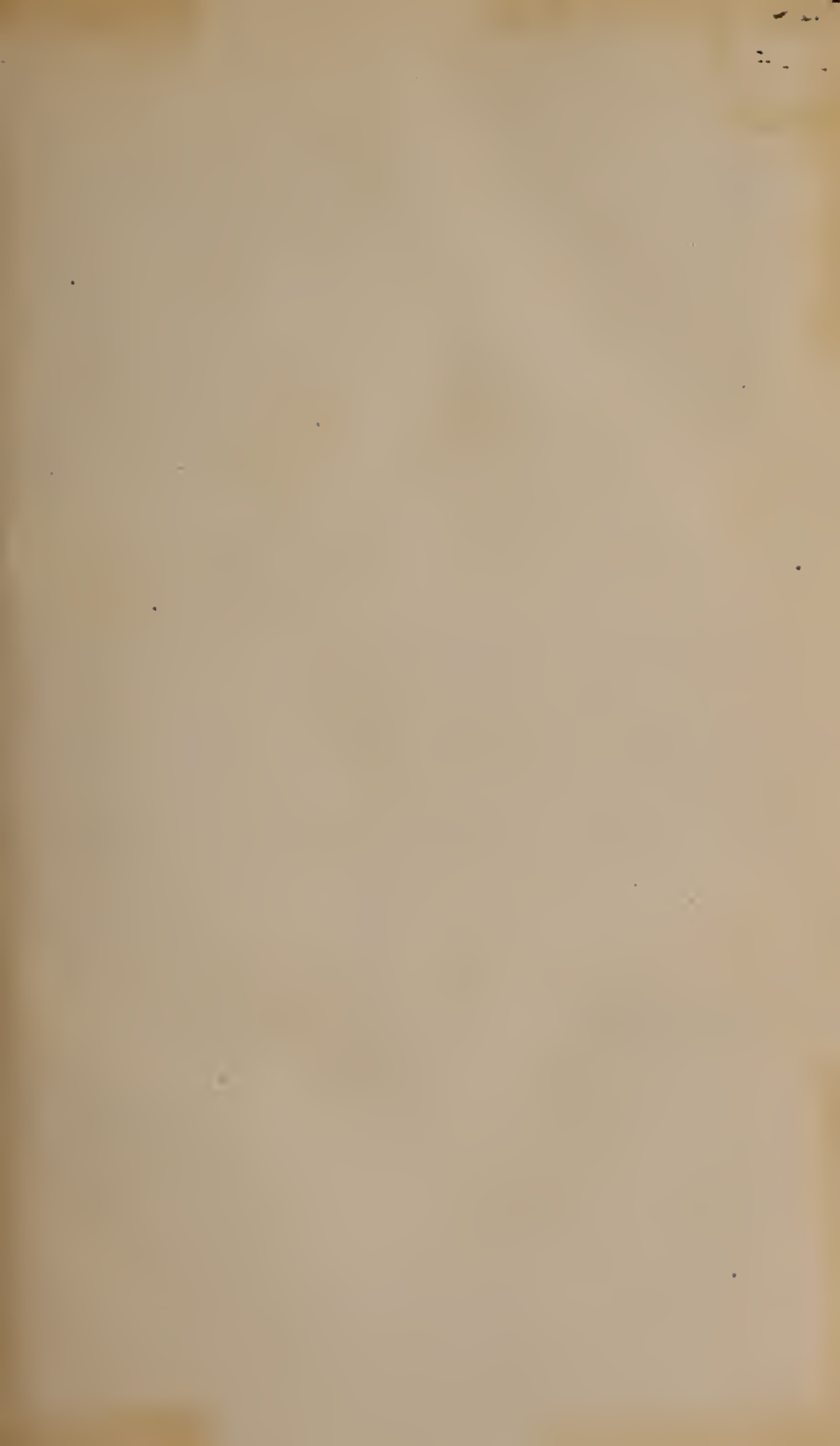
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THE  
MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

VOL. LXX.

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BRAHMINS AT PRAYER. — FROM "THE LAND OF THE VEDA."



# THE MISSIONARY HERALD.

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## BRAHMINS AT PRAYER.

FROM "THE LAND OF THE VEDA."

[SICKNESS having prevented the engraver from finishing the cut intended for use in this number of the Herald, one is used, by permission, from Butler's "Land of the Veda." The following statements in regard to the Brahmins illustrated by the cut, are from the same work.]

Brahmin is a derivative from Brahm, the Deity, and signifies a Theologist or Divine. The caste is analogous to the tribe of Levi under the Mosaic economy, but without the family of Aaron. All the benefits of the Hindoo religion belong to this class, and the code secured to them rights, honors, and immunities that no other order could claim, so that their persons were to be considered sacred and inviolate, and they could not be held amenable to the penalties of law, even for the worst of crimes. The intention of the legislator was, that from this learned class alone the nation was to take its astronomers, lawyers, prime ministers, judges, philosophers, as well as priests. They were to hold the highest offices, and to be supreme. The Brahmin is invested with that sacred string of three cotton strands, and the ceremony is called regeneration, and gives the Brahmin his claim to the title of the "twice born." For him, and for him alone, has the lawgiver laid down in detail the duties of life, even to his devotions. Each morning he may be seen, as here represented, on the banks of the Ganges, or other "holy" stream.

Anything more singular and whimsical than the forms prescribed for him were never enjoined upon humanity as religious ritual. In illustration of this, we ask the reader's attention to the following extract from a paper in the "Asiatic Researches," by Mr. Colebrook, as quoted by Dr. Duff. Speaking of the duties of morning worship, one of which is the religious ablution, as here represented, "the Sacred Books" strictly enjoin as follows:—

"He *may* bathe with water drawn from a well, from a fountain, or from the basin of a cataract; but he should prefer water which lies above ground, choosing a stream rather than stagnant water, a river in preference to a small brook,

a holy stream before a vulgar river, and above all the water of the Ganges. If the Ganges be beyond his reach, he should invoke that holy water, saying, 'O Gunga, hear my prayers! for my sake be included in this small quantity of water, with the other sacred streams.' Then, standing in the water, he must hallow his intended performance by the *inaudible* recitation of certain sacred texts. Next, sipping water and sprinkling some before him, the worshiper throws water eight times on the crown of his head, on the earth, toward the sky; again toward the sky, on the earth, on the crown of his head; and lastly on the ground, to destroy the demons who wage war with the gods. During the performance of this act of ablution he must be reciting these prayers: 'O, waters! since ye afford delight, grant us present happiness and the rapturous sight of the Supreme Being. Like tender mothers, make us here partakers of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters, grant it to us.' Immediately after this first ablution he should sip water without swallowing it, silently praying. These ceremonies and prayers being concluded, he plunges *thrice* into the water, each time repeating the prescribed expiatory texts.

"He then meditates in the deepest silence. During this moment of intense devotion he is striving to realize that 'Brahma, with four faces and a red complexion, resides in his bosom; Vishnu, with four arms and a black complexion, in his heart; and Shiva, with five faces and a white complexion, in his forehead. To this sublime meditation succeeds a suppression of the breath, which is thus performed: Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then, closing that nostril likewise with his thumb, he holds his breath, while he internally repeats to himself the *Gayatri*, the mysterious names of the three worlds, the trilateral monosyllable, and the sacred text of Brahma. Last of all, he raises both fingers off the left nostril, and emits the breath he had suppressed through the right. This process being repeated three several times, he must next make three ablutions, with the following prayer: 'As the tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass; so may this water purify me from sin.' He must next fill the palm of his hand with water, and, presenting it to his nose, inhale the fluid by one nostril, and, retaining it for a while, exhale it through the other, and throw away the water to the northeast quarter. This is considered as an internal ablution which washes away sin. He then concludes by sipping water with the following prayer: 'Water! thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice; thou art the mystic word *vasha*; thou art light, taste, and the immortal fluid.'"

After a variety of genuflections and prayers, of which these are but a mere sample, he concludes his devotions by worshipping the rising sun.

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#### MISSIONARY PERIODICALS AT CONSTANTINOPLE.

MR. GREENE, of the Western Turkey mission, now engaged in editorial labors at Constantinople, in a recent letter, gives the following account of newspapers printed there:—

"I am responsible for three weekly papers, one in the Armenian language, one in Turkish, printed in Armenian character, and one in Turkish printed in the Greek character. The reason for printing the Turkish in Armenian and Greek characters, is that fully half of the Armenians and Greeks in the Turkish empire do not speak their national languages, but Turkish, writing the same with Armenian and Greek letters.

"Each of our three weeklies contains about the same amount of matter as one full page of the 'Congregationalist'; so that, taking the three together, they would make quite a respectable paper in size. They rarely contain an advertisement, and are printed without the leads which printers use for spacing between the lines, and hence contain as much reading matter as can be put upon the page. About two thirds of the matter is the same in each of the three papers. The first page of each is devoted to brief moral and religious articles, and to discussions pertinent to the evangelical churches and to the people of the land; the second, to educational and general subjects and religious intelligence; the third, to native articles and correspondence; and the fourth to current political news. These papers are the only vehicle we have for the public expression of our views, and for replying to the not infrequent attacks of native journals on ourselves and our work. They are also convenient to native Protestants, for publishing reports of meetings, and for making many important public announcements.

"Almost from the beginning of the Evangelical work in Turkey, both missionaries and the native brethren have felt it important that we should publish a weekly journal. This is evident from the fact that, despite numerous changes and difficulties, the Armenian paper has been published continuously for twenty-nine years, the Armeno-Turkish for seventeen years, and the Greco-Turkish for three years. The question of the papers is up at almost every annual meeting, but it is always decided unanimously to continue them. It hardly becomes me to speak of their influence in shaping the mind and heart of their readers, but this I may say, that I am often cheered by assurances from all parts of the land that they are highly prized. The papers are carefully preserved for reference, and are taken by about one in five of all the adult native Protestants in the land. Indeed, without them the great majority of the native Protestants would have no secular or religious journal.

"In order to reach even the poor among our people, the price of each weekly is only about one dollar a year, we paying the postage, which consumes one third of the price. In Turkey, where subscribers to newspapers are still very few, this price is low, being about one third the price of the cheapest of the native papers. Our paying subscribers number about 1,300, a small number for America, but a fair one for Turkey, where native papers seldom have more than from 300 to 500 subscribers. To meet expenses, aside from the salary of the editor, we need about four times the present number of subscribers. Commencing with January last, the cost of the papers, in the items of printing and native assistance, was diminished to the amount of several hundred dollars, and we are encouraged to hope that the list of subscribers will be largely increased the coming year.

"It should not be forgotten that our papers are largely an evangelizing agency, and as such cannot be expected to be soon self-sustaining. They go not only into all parts of the empire, and into almost every important town of

Asia Minor, but into several hundred families which do not attend Protestant services, and which without them would not become familiar with evangelical truth. They go, indeed, into many a town and city where we have no missionary or native agent, and where they are thus the only preachers of the gospel. It is fair to estimate that each paper is read by from three to five persons. Thus I am able to convey each week, to more than 4,000 souls, not only a message of some political, social, and moral value, but the message of the priceless gospel. This I count a great and solemn privilege. It is not, indeed, the *oral* preaching of the gospel, but it has its advantages, and it is, at least, an agency which we cannot afford to disregard, and which, with due labor and prayer, may be made mighty for good. Would that these weekly gospel messengers might secure a share in the prayers of God's people.

"Besides the weekly papers, we publish four illustrated monthlies, for children. Brother Dwight is editor of three of these monthlies, which are issued in the same languages as the weeklies, and Dr. Riggs is editor of the fourth, which is in Bulgarian. The illustrations for these are printed in Cambridge, Mass., but the reading matter is printed in Constantinople. The papers are somewhat larger than the weeklies, and are handsome in appearance. This is but the third year of the publication of the Armenian, Armeno-Turkish, and Greco-Turkish monthlies, and the first year of the Bulgarian monthly. The price is about twenty-five cents a year, and the number of subscribers about 4,000, of whom one half are Bulgarian.

"While Armenians and Greeks manifest much interest in the monthlies, the Bulgarians are really enthusiastic over them, and call for more copies than we can at present supply. These are the first papers ever printed in Turkey for children, and though, from the poverty of the people, the indifference of parents, and the opposition of ecclesiastics, the number of subscribers is still small, we know that the children who receive them are everywhere greatly interested and profited by them. As in the case of many readers of the weeklies, so of a still larger number of readers of the monthlies, we may say that from these papers alone do they learn the gospel message; and as the first attempt to furnish to the poor children of Turkey moral and religious reading suitable to their age and country, these papers deserve greater encouragement; but in this, as in every other good work, we must be content with a moderate success."

#### THE SECULAR PRESS.

"Let me add a few general remarks respecting the press of Constantinople. The Turkish government allowed no printing in the empire until nearly two hundred years after books began to be printed in Europe, and newspapers were unknown until about forty years ago. Papers are now printed in this city in all the principal languages of the empire, and in several of those of Europe, but, though respectable in number, they are insignificant in influence. They are not only hampered by a press law, copied from that of France, but often, without any regard to the law, they are summarily suspended or suppressed by arbitrary authority. Native journals, therefore, but very rarely undertake to discuss any public question, or even to comment upon any official proceeding; they are mere publishers of news and champions of their respective communities. It is not strange that under these circumstances very few natives of high character and



intelligence have engaged in editorial work, nor that many of the native journals are mostly filled with bitter personal controversies and abuse.

"The papers published by foreigners are of a much higher character; yet it is not unfair to say, that the only paper of any considerable influence on the government and the general public, is the one English journal of Constantinople, the 'Levant Herald.' Founded about 1855, until three years ago it was in the hands of an able English lawyer, who, in addition to a thorough knowledge of the wants and resources of the country, possessed admirable judgment and independence. Notwithstanding many suspensions and difficulties of every character, he slowly built up and enlarged his paper. His successor is also an able journalist. He discusses public questions with such suavity, moderation, and intelligence that he both does good and measurably escapes official censure, while other papers suffer. The paper is no champion of religion, or of our evangelical work, but some of its best correspondents are missionaries, and in cases of persecution it does not hesitate to speak the word of truth and justice. In regard to the recent persecution of the three Christians at Damascus, in repeated letters of its correspondent it has spread the whole truth before the Turkish public. Published in French as well as English, it is read by a large number of high Turkish officials. We anxiously wait for the day when native organs of like influence shall appear. Official papers in Turkish are published in nearly all the large cities of the Empire, but they possess no independent character.

"I need hardly add, that no discussion of Mohammedanism is allowed in Turkey. Environed with financial and political difficulties and dangers, the Government evidently feels that its very existence depends upon its maintaining its hold upon its fifteen millions of Turkish subjects, who are less than half of the whole population of the empire. The rulers see, too, that the bond which binds *the Mohammedan population together*, and enables the Government to maintain an absolute rule over them, is neither love of country nor love of the government, but only their religion. It is the Sultan, *as the head of the Mohammedan church*, whom they venerate. Hence any blow aimed at their religion, directly threatens the stability of the Government.

"In all their history the Turks have never met any religious faith which gave them apprehension until the advent of Protestant Christianity. We have no evidence that, for a period of four hundred years, a single Turk voluntarily embraced Christianity, while great multitudes of Christians, either by force or persuasion, became Mohammedans. During the past twenty years, however, the conversion of Christians to Mohammedanism has rarely occurred, while cases of the conversion of Moslems to Christianity have been reported to the Government from one end of the land to the other. This seems to be the reason of the decided change in the tone of the Ottoman authorities towards Protestantism, which has appeared within the past few years. Indeed, the Prime Minister of the Ottoman Empire, within a few weeks, has declared to the Minister of the United States, that the pledge of toleration contained in the famous Hatti Humayoun, and recorded in an article of the treaty of peace of 1856, *had no reference to Moslems*. This declaration is directly contrary to abundant historical evidence. Indeed Lord Stratford de Redcliffe, who was responsible, perhaps more than any one else, for the very wording of the Hatti Humayoun, in a letter published in 'Evangelical Christendom' for August, clearly

shows that the pledge of toleration included Moslem converts to Christianity, and argues that the Christian Powers of Europe should not allow a different interpretation.

"It appears that the Ottoman authorities no longer fear the *preaching* of the gospel, for they are able, by intimidation and persecution, to keep their people away from Protestant religious services. That which they now specially fear, is the spread of the Turkish Scriptures. Hence the attempt of the Turkish authorities, some months ago, to seize all the Turkish Scriptures in the Bible House at Constantinople. Hence the recent intimation of the Grand Vizier to the American Minister that the Government intends to forbid the circulation in the Ottoman dominions of the Bible in Turkish. Hence, also, on our recent application to the Government for permission to begin the printing of the revised Turkish Scriptures, they forbade the printer undertaking the work without permission, and gave no assurance that the permission would be granted.

"We are not greatly concerned respecting the issue of this conflict. It is altogether too late for the Turks to ignore the permissions and pledges of the past, or to fly in the face of the public sentiment of the Christian world. Weak in its social, financial, and military position, even now the Turkish empire is held together only by the permission and support of Europe, and it is clearly impossible that the Christian Powers of Europe and America will permit the era of intolerance and fanaticism to revive in this land. The Turks need to learn that neither the missionary nor the Bible is the enemy of their country, that the Christian Turk is as loyal as the Moslem Turk, and that the stability of their government really depends, not upon the maintenance of Islam, but upon their willingness to embrace the principles of a Christian civilization. At present, however, there seems to be a strange fatuity in the conduct of the Turkish administration, which seems so willing to offend the public sentiment of England, — unless, indeed, the Turks have plans in cultivating the friendship of their former enemy, which are not yet apparent."

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## CLOSE OF THE FINANCIAL YEAR.

THE receipts of the last month, as the "acknowledgments" at the end of this number of the Herald will show, have been very large; and many thanks are due to the friends who have aided, whether by their contributions or by their personal efforts, in securing this result.

It would be pleasant to add that the year has closed with no balance against the treasury; but such an announcement cannot be made. The debt is about \$30,000, showing an advance of about \$4,000 upon the debt with which the year began.

The Prudential Committee will be obliged to call the attention of the Board, at the approaching Annual Meeting, to the expediency of devising some method, whereby, if possible, the recurrence of embarrassing deficits, followed by frequent appeals, and at times by special collections, may be avoided. The subject is one of very great interest, as well to the churches at home, as to their representatives abroad.

## MISSIONS OF THE BOARD.

*Western Mexico.*

## LAST MONTHS OF MR. STEPHENS' WORK.

SINCE the murder of Mr. Stephens very little intelligence has been received from the field in which he was laboring with so much encouragement. On this account readers will be the more glad to see a letter recently received from Mrs. Watkins, who wrote for her husband. The letter is dated "Guadalajara, July 3," but reached the Missionary Rooms August 18, too late for the September Herald. She says:—

"You desired that I should forward you an account of the work of the last two months of Mr. Stephens' life at Ahualulco. So far as I have been able to learn, the particulars are as follows:—

"The day and evening schools of which he had written you were in a flourishing condition, steadily on the increase in numbers and influence. This was also the case with the congregations which attended divine service under his ministration. The people had learned to love him, and familiarly called him Don Juanito, a name indicative of affection. He had also formed a temperance society of about fifteen or twenty members, who promised not only to be temperate in all things, but to abstain from all intoxicating liquors as a beverage.

"I sent you a copy of the last letter he sent me, which arrived the day of his death, from which you will have learned that several persons were ready to unite in the formation of a church, which he hoped to organize on or about the 1st of April last. Several of the members of his congregation have come here to visit us, and exhibit evidences of a marked change of purpose and life, and that they are truly 'born again.' These poor people show great affection for the memory of dear Stephens.

"The theme upon which he dwelt for some time before his death was 'Sanctification,' as though in unconscious preparation for that life before him, upon which he was so shortly to enter. During the last evening of his life he sang several

times, in company with others who were present, in Spanish, 'I am traveling, yes, to heaven I am going.' Sooner, by far than he expected, did he enter the heavenly port, where he is enjoying the bliss prepared for him. May his mantle rest upon us his survivors!"

## PRESENT STATE OF THE WORK.

"Our work has recommenced, after being almost overthrown by the events of the past few months, but it will take a long time to regain what we have lost. The people have been intimidated, and although hundreds are in sympathy with us, yet, as it is reported that the list of all who come to our house is in the archbishop's palace, many do not come, as of old, to visit us, or to our meetings, while others visit us but dare not come to our evening services.

"Yet, on the other hand, our Bibles and books are selling well these last two months, which is a source of great encouragement to us. Our school is yet small, but we have a promise of several more scholars, whom we hope soon to see. The press is at work, and we trust great good will result therefrom.

"We were gladdened by the arrival of Mr. Morgan about two weeks ago, and shall be yet more glad to see Mr. and Mrs. Edwards."

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*Mission to Spain.*

AN interesting report, by Mr. William H. Gulick, of the first year of labor at Santander, to the close of September 1873, appeared in the Missionary Herald for December last. Another report, covering the nine succeeding months, to July 1, has now been received, from which it is fitting that somewhat extended extracts should be given:—

## INFLUENCE OF THE WAR AT SANTANDER.

"For many months the war cloud hung over us, threatening at any moment to burst. The latter part of January we were seriously threatened by the Carlists,



who for three or four days thoroughly blockaded us on the land side. The city was thrown into the greatest agitation; business was in considerable measure suspended; money and valuables were removed to steamers in the harbor, on which, also, some families took refuge; and two or three families, friends of ours, sought shelter with us, under the fancied protection of our American flag. The citizens were called to arms, barricades were hastily constructed on the most exposed streets, and all the preparations made for serious work. We escaped, however, with nothing more than the alarm, but for months the din of war rung in our ears. The bugle-call, at all times of day and night; the drilling of the volunteers; soldiers billeted in our houses; wounded and dying soldiers from the battle fields, borne continually through our streets, brought in by steamers; the extemporizing of hospitals; the calls for lint and bandages and hospital supplies; and, finally, the great battles that raised the siege of Bilbao, and the jubilee, the bell-ringing, the rocket firing, and cannon booming that followed, will ever make the last six months memorable in our lives. The cloud burst at last, and has moved away from over us. . . . But all this excitement and preoccupation of the public mind, undoubtedly had its effect on our work."

#### CONGREGATIONS.

"There are one hundred and thirteen families in the city who take, regularly, the weekly Spanish evangelical paper — 'The Christian,' all of whom are friendly to us, and who would naturally be found meeting with us at least once a week. The average attendance, however, on our Sabbath services, does not now exceed thirty. This may be explained in part by the fear of the people, during these uncertain times, to commit themselves openly as followers of Christ, or even as our friends. Unquestionably the fear that the reactionary party in politics may come into power, which would be likely to molest those who had announced evangelical opinions, keeps from our services some — perhaps many — who otherwise would join us. But we must not give

too much weight to this cause. The indifference, dullness, and stupidity of the people in spiritual things, are the chief obstacles in the way of our winning souls to Christ. The curiosity that for several months brought scores and hundreds to the meetings has died away."

#### OPPOSITION.

"There have been of late unpleasant demonstrations, such as we have not before experienced. For several successive weeks our meetings have been much disturbed by stones thrown through the windows. A few evenings ago, while we were singing a hymn, two or three stones, each as large as a man's fist, came crashing through as many window-panes, sending the glass in showers over our little company, and falling heavily on the floor beyond where we sat. Several times, during both day and evening services, stones of smaller size have made the glass fly from the windows in the midst of the preaching. These annoyances have tried seriously the timid of our little congregation.

"Last January, a letter was received by the landlord of the chapel, threatening to burn down the building if we did not remove from it, signed, 'Various Catholics.' Many things show that beneath the surface, which in the main is tranquil, there is a restless, hostile feeling, encouraged by the general reactionary tendencies of the government since Castelar's overthrow. Within a few weeks, for the first time since the revolution of 1868, the city government has two or three times escorted religious processions in the streets, before which all are expected to kneel or to take off their hats."

#### DISAPPOINTMENTS—EXCUSABLE IRREGULARITY.

"In the history of our little congregation we have also to recount some disappointments and discouragements. Some in whom we had placed confidence have proved unworthy. One, especially, of whom, eight months ago, we had good hope, has fallen a victim to strong drink. We have also been disappointed in not having drawn to us, as yet, any intelligent young men inclined to prepare them-



selves for preaching the Gospel. There is a middle-aged man who we hope will one day enter the work.

"We have to lament the irregularity of attendance on our week-day evening meeting, of the greater part of the congregation. There are two or three men, four or five women, and three or four lads who come regularly — the rest do not. I am inclined, however, to judge these poor people leniently. They work from an early hour until nearly dark, and during the long summer days, very few of them can leave their work, go home and get their supper, and reach the meeting earlier than from a quarter to half past nine o'clock, the result being that they generally do not come, or that when they do, they come without supper, as we have not thought it best to set the hour for meeting later than half past eight o'clock."

#### PLEASANT INCIDENTS.

"With all our disappointments, however, we have had our pleasant incidents and our encouragements. We were surprised on Christmas day, by finding screens placed in the windows of a house being built near us, on which were printed, in large letters, four different texts of Scripture, read by crowds that promenaded the street. We were much interested to know something of the person who was thus publicly proclaiming the gospel in this Catholic town. He was the owner of the house. I have since conversed with him several times, and find him a courteous gentleman and a liberal-minded man, thoroughly in favor of the free circulation of the Bible.

"The evening of Christmas day we had a little festival, and a Christmas-tree, with simple gifts for the Sabbath-school children. It drew a room-full of the parents and friends of the little ones, and gave us the opportunity of showing to some, who otherwise would not have known it, the spirit and aim of our work.

"In April, the colporter and I visited a large Spanish ship of war, then lying in our harbor. In a few minutes we sold six Testaments and five Bibles. Though one of the officers had given us permission, the chaplain soon made his appearance and put a peremptory stop to our work.

He said he could not allow it to continue, as he was responsible for the spiritual care of the men. These were rather inclined to sneer at his sudden solicitude for their spiritual welfare, but we had no alternative but to stop. We were surprised at the readiness with which the men bought the books.<sup>1</sup>

"In our more direct missionary work we have been exempt, the past nine months, from serious troubles experienced by some of our brethren in other parts of Spain. In San Fernando, near Cadiz, the alcalde has not permitted the opening of a building arranged at considerable cost for a chapel. At Linares the evangelical congregation has not been allowed, for several months, to meet in its accustomed place of worship. Our meetings have not been disturbed by the authorities, and though the day of large (but fluctuating) congregations, and of stirring incidents has passed, we are thankful that we have been permitted to continue a steady, unobtrusive work. The results are not striking, but we think that we ought to rejoice in the conversion of even five or six of our congregation. In about this number we think we see the signs of a change of heart, and of real spiritual life. Our little Sabbath-school holds together, and the children are laying up a store of Bible knowledge which we hope will bear fruit in time. Some of our people have shown truly Christian steadfastness in the face of great trials, and we believe that our labor has not been in vain."

#### OTHER PLACES MIGHT BE ENTERED.

"We are encouraged not only to continue our work at Santander, but to extend operations into regions beyond. Ever since our eyes were turned toward the north of Spain as our special field of labor, our thoughts have been upon Bilbao. Its harassment by the Carlists for over a year, its strict blockade and siege for over six months, and its bombardment through a period of three months, with all the attendant consequences, have shown

<sup>1</sup> During the twenty-one months of labor at Santander, Bibles and Testaments have been sold to the amount of \$104.55, and other books and papers to the amount of \$124.

us the kindness of the Providence that prevented us from selecting it as our first station. But it is now open; quiet and prosperity are again returning to it, though the community is still unsettled and agitated; and in some respects this may be a specially favorable time to commence work there. The fact that the people are smarting under the calamities brought upon them by the clerical party, and that, during the course of this war, they have seen such heartlessness and cruelty, and such utter disregard of the common people, on the part of priests, will make them, probably, none the less ready to listen to the preaching of the gospel of peace and of good will to men. The province of which Bilbao is the capital is a hot-bed of Carlism, but the city is liberal, as its attitude during this war shows; and we might hope for the protection of the authorities, and the certainly not hostile feeling of a considerable portion of the population. No one has ever yet preached the gospel there! La Coruña, the capital of Galicia, and an important point from which to conduct missionary operations throughout that interesting province, invites us to its gates. We have a special and earnest call to Aviles, a seaport town of the Asturias. Though bigotry and cruel fanaticism still rule in large parts of Spain, the bloody hand that for so many centuries has kept the gospel out, is now so far paralyzed that we can count scores of places where the preacher's lips need not be sealed, and where we have reason to believe he would be welcomed and protected. Have not the churches of America, in some sense, a special call to give the gospel to the land which first brought the light of civilization to America? And may we not urge our friends to strengthen their mission to Spain, by increased donations, by more missionaries, by a deeper sympathy and warmer prayers?"

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#### Mission to Austria.

##### THE INNSBRUCK STATION — PROGRESS.

A LETTER from Mr. Clark, dated in April, and published in the July Herald, noticed the beginnings of effort at Inns-

bruck, in the Tyrol, plans with reference to a book-store, etc. A report of that station, written early in June, states: "The store has now been in operation six weeks. In the window we have beautifully colored Scripture prints, illustrated texts, open Bibles, in various languages, and attractive books, which have been continually making their silent appeal to the hundreds of passers-by. Miss R—— has distributed for us, through her periodicals, the Van Ess tract on the importance of reading the Bible, into a thousand families. She has also circulated, in the same manner, the catalogue of our Bibles and other books, and has sold no inconsiderable number of Bibles and Testaments, as well as other works. In addition to the Bibles and books put into circulation through the store, four small circulating libraries, of about twenty volumes each, have been placed in the hands of interested persons in adjoining villages, and six others will be sent as soon as the books are at hand. They are to be loaned and reloaned until thoroughly read in the neighborhood where they are placed."

"Our plans for the immediate future. include the largest development possible of our agency for the dissemination of Christian literature; procuring and placing in the most important valleys colporters, and in the most important cities, evangelists; the establishment in Innsbruck of a Bible-class as soon as we have dwellings suitable for the purpose; and perhaps, early in the year 1875, or before, if legal permission and a suitable hall can be obtained, the commencement of a public religious service or Bible lecture."

On the 13th of July Mr. Clark wrote: "The Lord has helped us in taking another step, for which we praise him with joyful hearts. We have secured from the Governor the necessary legal permission for our first colporter to enter upon his work, with Bibles and Christian literature. Some of those who are interested in our work doubted very much whether such a concession would be granted in the Tyrol. It is so difficult to secure a suitable person for this work, that we are much pleased to have found a man of good promise. Though his education is limited,

he is well informed in the Bible, and he is thoroughly in earnest in his desire to serve the Master. The first day he sold six Bibles and eight Testaments. He writes, 'The Scriptures sell best of all.' The other books and tracts consigned to him are selected with special care. It is our rule to read beforehand what we thus place in circulation, and choose only the best. Some of these books are quite attractive, one might suppose they would sell better than the Bible, and it is very gratifying that the people choose first the Word of God. Some have long desired to have a copy of his truth; curiosity prompts others. The Bible is a new book to them; they have never seen it before, and want to know what there is in it that leads the priests to forbid their having it.

#### OPPOSERS.

"To others, however, it is a great offense that there is really in the Tyrol a Bible-store, and that the fact, and the low prices of the book, are advertised in the papers. In a hotel in one of the valleys, several of the leading men denounced the whole thing in severe language, declaring that the common people ought not to have the Bible; it would give them too much light, and then they could not be kept under—could not be used as mere tools. These men love darkness rather than light, but with God's blessing, the darkness will at length be displaced by the *gospel*."

"Seed-sowing is now the first work. The field, in some respects very dark and discouraging, is still very inviting. Its very difficulties, and its great need, make it inviting. But where are the needed laborers? Thanking God for the one helper he has sent us, we are praying earnestly for others."

#### CIRCULATING LIBRARIES—IGNORANCE.

"Ten interested persons have been found who are thankful to receive a set of twenty books, with tracts and papers, to lend again and again to their friends and neighbors. These books will be returned to us in the autumn, but we hope to keep up these *lighthouses* by replacing those returned with a new set. Other such centers of light will be started soon.

The books are read with interest and will do much good. No set is complete without Bible and Testament. The remark of one person to me,— 'We are not encouraged to read, and the priests from the pulpit disapprove our taking any paper,' finds good illustration in the village where it was uttered. The letters of four thousand people are there distributed, yet only twelve papers, counting everything, are taken. As there are four priests and several officials in that village, it is not difficult to compute the amount of reading done by the people. Another person speaking of the confessional, said,— 'I confess to the priest not because it meets my approval, but *because I must*. We are under the hands of the priests and can't help ourselves.' The time of persecution here, less than forty years ago, is still fresh in mind, and many of the people do not realize that a day of greater liberty has dawned. One of the relics of persecution, called upon by Mr. Duff, I had the pleasure of visiting. It was worth a journey there to see the happiness expressed in his face as we spoke together of the Bible and its precious promises.

"It is easy to find in the Tyrol those who are dissatisfied with Romanism, and secretly long for something better. Others, disgusted with the superstition they see, have gone over to infidelity. There is a large number in this city who 'remain Catholics in name, but believe *nothing*.' In conversing with a monk recently, and assuming that he, of course, was well informed in the Scriptures, and prized them, it was really painful to hear his forced confession that he knew but little of the Bible. He, too, was out for Christian (?) work! What if the blind lead the blind? On a recent Sunday, here in Innsbruck, the priest, in presence of the bishop and a large congregation, read the account of one of the miracles of Christ, and then spoke at length of the Virgin Mary, calling repeated and special attention to her much adored picture on the high altar of the church where they were assembled. This picture, it is claimed, has worked forty thousand miracles! The records of its power and works constitute a small library. Pilgrims come hundreds of miles to worship before it.



"The rooms for which we have waited so long will be ready for us in a few weeks. We shall then conduct, if the Lord will, a German service every Sabbath; but the number who will attend such a service will at first be quite small. We have to contend with bigotry, superstition, unbelief, fear on the part of some, and pride on the part of others. A few days ago a gentleman inquired, in a very indignant manner, of a friend of ours, 'Are we heathen, that America should send us missionaries?'"

BRÜNN.

Mr. Schaufler removed to Brünn, in Moravia, early in April. He soon found, in the midst of almost universal spiritual death, some friends ready to aid in the work, meeting, especially, a warm welcome from two believing pastors near the city; and felt sure that he had been led to "a most needy but promising field for missionary labor." On the 20th of July he wrote: "We are beginning to have our hands (and hearts, too,) full of work. The Sunday evening meeting grows; two or three souls (Catholics) seem to be really seeking the truth; the colporter evangelist takes hold of work well; and we have commenced a Thursday evening prayer meeting. Last week (the first time) we were a dozen, altogether. I have also commenced giving the evangelist regular Bible instruction, in Bohemian, to prepare him to hold meetings. Best of all, we feel that *the Lord is here*. He comforts us daily with the assurance of his presence, and makes us joyful in spite of difficulties and trials here, and debt and rumors of retrenchment at home."

#### GENERAL PROSPECTS.

Reporting for the two stations, Prague and Brünn, Mr. Schaufler wrote, in June: "The second Annual Meeting of the Austrian mission finds us in a very different position from that in which the last left us. Then, the *three* missionary families were occupying a temporary post of observation, in a little Bohemian village near Prague. The whole force of the mission was sheltered under one roof. Now, the *four* missionary families are widely separated from each other, occupying three of the most important provinces of Austria;

the male missionary force, native and foreign, has been increased three fold (from 3 to 9), and the whole force, male and female, nearly three fold (from 6 to 17). The one post of observation is empty, but instead of that, we occupy six stations and out-stations, centers of work for large districts. The season of quiet preparation is past; and, led by the Master, we have entered on that active service for which we have been praying, and toward which we have been looking with intense interest, ever since we set foot on Austrian soil.

"As we look back over the past year, the one thought that most deeply impresses us is that *God is working in this land*. It is he that has enabled the friends of the Bible cause to scatter his word so widely among this people; it is he who has made unbelievers do the gospel unwilling service by fighting the battle of religious liberty against the pretensions of the Papacy; it is he who has given us enlargement, and help, and promise of success, on every side; it is he who is marshalling his spiritual forces on a plan far grander than that of any human organization; it is he who is preparing the way for the triumph of the gospel, and who, by his word of promise, by his providential leadings, and by the presentation of every motive that can touch and rouse the sympathy and ardor of his people, invites and incites them to become fellow-laborers with him in so divine a work."

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#### European Turkey Mission.

#### THE OUTLOOK AT ESKI ZAGRA.

REPORTING the Eski Zagra station, for the year ending in June last, Mr. House expresses the feeling that the blessing of God has manifestly rested upon the labors of the missionaries. A favorable change has occurred in the city, where there are now a few *regular* attendants upon the preaching-service and upon prayer-meetings. In the out-station, Merichleri, there has been steady growth, and a larger and better chapel has taken the place of one destroyed by a mob in 1873. At Philipopolis there is increased interest in the

truth; and at Yamboul, and other places, encouraging progress, while something has been accomplished in the way of touring, and by Bible work among women. In closing the report Mr. House notices the following particulars as of special interest:—

"1. The people are *thinking*. There never, perhaps, has been a time when there was greater need of the sowing of the gospel seed. The Bulgarians are not at rest. On every hand, in our portion of the field, there are evidences of an unsettled state of mind. Many of the more intelligent seem to be persuaded of the errors of their church, but they cling to it as the only bond of union among their people. Reading-rooms and lyceums are being established in the larger cities and towns, and on the Sabbath many of the young men are gathered together for the purpose of discussing various questions. In many places these reading-rooms, etc., may be established for the express purpose of drawing away the young men from the hearing of the truth, yet they furnish us with one important fact—the people are not utterly stagnant. Thought and agitation are abroad in the land. The soil is being ploughed and harrowed for the sowing of the seed.

"2. It must not be overlooked that in this conflict the leaders of the people are, almost to a man, opposed to the truth. They are ever on the alert in their opposition to it, and if we are to oppose human strength to human strength we are weak. But if the Lord is on our side, though we stand alone with him, more are they that be with us than *all* they that be against us.

"3. Infidelity is rampant. The teachers of the children and youth are, many of them, open infidels. The easy passage from superstition to infidelity is here exemplified; and this sad state of affairs furnishes an additional stimulus to the putting forth of all our powers for the reclaiming of this people for Christ.

"4. Drunkenness prevails among the people to an alarming extent, and seems to be on the increase. This is, of course, one of the greatest obstacles to our work. The people are kept in poverty and ignorance, and their minds are unfitted to receive the truth.

"5. Romanism seems to be addressing itself anew to the work of leading the people into the fold of the Papal hierarchy. In certain villages between Yamboul and Adrianople it has already made considerable progress. The Bulgarian bishop who has lately gone over to Romanism, has been in that district seeking to draw the people after him; and an address to the people, clothed in the most inviting language, is being circulated among the villages.

"Thus you see we do not underrate the obstacles to our work. They are great, and judging after the manner of this world, they undoubtedly seem insurmountable; but to servants of our divine Lord and Master no difficulties should seem too great to be overcome. And in our case, we must place over against all obstacles many, very many, encouragements,—many signs of progress,—so that, in truth, we look upon our field with great hopefulness. The progress in the work at our various out-stations does not seem small in our eyes. The awakening among the people; the agitation and commotion which are observed on every side; the increase of schools; all these things are, we believe, exceedingly favorable to our work. Never before, perhaps, were the opportunities for labor so great; we had almost said these opportunities are *unparalleled*. Our courage to go forward in this work was never greater, and the future is filled with hope.

"One word more. As our great field, of perhaps two hundred miles in length and one hundred and fifty miles in breadth, opens more and more for labor, we feel that our present force is utterly inadequate to do the work that ought to be done. We need at least another missionary to fill out the quota of our station. Think of *two* men for such an immense field, so populous, so full of opportunities. And so we utter our cry,—Who will stand with us to reap in this great harvest field?"

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#### Western Turkey Mission.

##### THE "HOME" SCHOOL AT CONSTANTINOPLE.

RESPECTING this rising and important institution, for which the ladies connected

with the Woman's Board of Missions have undertaken to secure an endowment, Dr. Wood wrote, August 7:—

"The examination of the 'Home' school occurred on the 16th and 17th of July. A large company of friends of the pupils and other persons came together at one o'clock, P. M., on each of those days. The examinations in Arithmetic, Algebra, Geography, History, and in other branches of study, including the Holy Scriptures, were thorough and eminently satisfactory. Exercises in reading and writing Armenian and English, drawing on the blackboard, singing by note with beating of time, calisthenics, etc., were witnessed with great interest. The bearing of the girls was modest, yet self-possessed and dignified, and the impression made was all that we could desire.

"The perfection of drill was a theme of admiring comment. Since the close of the term we have heard, in several cases, of an intention, on the part of parents, to send their daughters at the opening of the next term. The school is becoming more widely known, and as it is known, its advantages for the formation of character are better appreciated. Our hope for its success is in the blessing of God on attractive power to overcome the prejudice and fears of parents, on the score of our Protestantism; and the solicitude felt by many in regard to the moral unsafety of their daughters in the Armenian, Romish, and other schools in Constantinople. We are encouraged by hearing strong expressions of confidence in the Home from unexpected quarters, on this point. Progress at first will be slow; but we may believe that it will be steady, and that the full realization of our hope concerning this institution will be gained.

"The general poverty of the people, and greater desire for the education of their sons, prevent many from giving their daughters on the terms of payment demanded. It seems to us highly desirable to receive a few, daughters of evangelical ministers and others, of special promise as teachers, minister's wives, and helpers otherwise in the work of evangelization, from whom such payments are impossible. Will not the ladies who have undertaken to support this enterprise, in addition to their other gifts, become re-

sponsible for a few scholarships at \$110 each, in gold; and allow these to be used to assist as large a number as possible, on the plan of exacting from each pupil something according to their ability to give?

"The prospect of a permanent location and a suitable building, which we are now enabled to report to you, gives us great joy. We pray earnestly that no withholding of means because of the financial embarrassment in America may delay our going forward. With deep sympathy for those who have suffered losses, and are perplexed by the state of things in our native land, we pray God, and plead with our Christian supporters, that the work of the Lord here may escape the disaster of want of funds, essential to its furtherance."

#### CONTINUED PROGRESS AT TALAS, NEAR CESAREA.

Mr. Bartlett, of the Cesarea station (370 miles east-southeast of Constantinople), wrote July 16:—

"On reading, in the last 'Herald,' a communication from my associate, Mr. Farnsworth, in regard to Talas, our place of residence, I am prompted to write you and report again the state of things among us now, after a lapse of nearly six months from the date of his letter. On my return from Marash, two months ago, after an absence of six months, I was surprised and delighted to find so encouraging evidence of progress in everything pertaining to the work of the Lord here. I found the Sabbath congregation transferred from our own house, where we had held worship for about three years, to the large and pleasant audience-room in the new school building, and increased from 125 to more than 200 regular listeners. The school, also, had been removed from its former close and inconvenient quarters to the new building, and transformed from a girls' school of from 25 to 30 pupils, with one teacher, into a mixed school of nearly 100 boys and girls, organized in two grades, with two competent teachers, and occupying both the large school-room and the audience-room above it, these rooms having been partially furnished with seats and desks.

"During my absence, eleven new mem-



bers had been received to the church and were witnessing a good confession. The prejudice and open opposition which had been so often manifested from the first, and especially in connection with the new building, seemed to have died away, and a very marked change was visible throughout the community.

"Two months more have now past, and we are still happy to report a steady and constant progress. The Sabbath congregation now numbers, on an average, about 300, including a goodly number of prominent, influential men. The weekly prayer-meeting, held in the school-room on Wednesday evening, is also well attended, averaging about 60, nearly or quite as many as the number of adults in the Sabbath congregation one year ago. The Sabbath-school has recently been reorganized, and now numbers about 200 pupils, arranged in seventeen classes, and is made the second of the two public religious exercises of the day, the sermon being in the morning. The weekly female prayer-meeting is also a feature of much interest, and evinces a growing attention to the truth among the women of the place. The number who attend varies with the place of the meeting. Often, in addition to the 15 or more regular attendants, from 10 to 20, and even more, will be present from the neighborhood.

"There is at present, in Talas, a spirit of *wakeful inquiry* heretofore unknown, from which we hope still greater results at no distant day. The day school now numbers upwards of 130, and is receiving additions every week, so that we have been obliged to employ two additional teachers, four in all, while Mrs. Bartlett still continues a daily and careful superintendence.

"The Sabbath congregation, the Sunday and week-day schools, all furnish a very happy illustration of the influence of the truth in removing prejudice between the different nationalities. Greeks and Armenians sit side by side and listen to the same gospel, and at the Lord's Supper partake of the same emblems of a Saviour's dying love. Greek and Armenian children, in the same class, receive the same lessons from the Word of God, and sing the same sweet hymns of love and

hope and praise. In the day-school, Greek and Armenian teachers coöperate in plans and efforts for the instruction of Greek and Armenian pupils pursuing the same studies and subject to the same rules of discipline. This is something *entirely new* in Turkey, and is already producing a marked influence upon the community at large. These schools are the means of enlightenment in many homes, for the hymns and Scripture lessons learned in school are sung and repeated at home, and the monthly pictorial child's paper finds its way into more than a hundred families every month. The pupils of the day-school are all required to attend the Sunday-school, and also the Sabbath morning religious services, this condition being clearly stated when they enter the school. Profanity and falsehood, which are almost universal among the children, as well as among adults, are strictly forbidden, and moral and religious instruction is freely imparted.

"It should not be forgotten that whatever of good fruit appears in Talas is the result of a cultivation of only six years, and in view of this fact we are constrained to exclaim, 'What hath God wrought!' He has so ordered, that from the first the most bitter opposition of bishop, priest, and people has contributed to the awakening of the masses and the increased circulation of the Word, and hence to the defeat of the very ends they had sought. Talas is a large town, of some 15,000 inhabitants, containing five Greek and three Armenian churches and five Mohammedan mosques, and may we not hope for the day when, in all these places of assembly, the gospel of Christ may be freely preached? In the small Greek town of Stephana, only a half hour from us, an encouraging work seems to be just opening, and there are hopeful indications in other places. Indeed the fields are all inviting us to the harvest, and our great want now, as ever, is two fold,—more native laborers, and the blessing of the Holy Spirit upon the seed sown.

"One great sorrow oppresses us day and night. We see the *famine* slowly but surely approaching, and unless aid comes, through the Government, or otherwise, within a few months more it must

count its scores if not hundreds of victims at our very doors, even as it already counts its thousands within one hundred miles of our quiet home."

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### Central Turkey Mission.

MR. CRANE, who recently returned to Turkey, to render assistance for a time, in the pressing need of the Central Turkey mission, wrote from Aintab July 6th. He reports an improved state of religious feeling in the churches there. A young men's praying circle had been formed in each church, well attended; similar meetings had been started among young unmarried ladies, and also among married women and men; new and promising arrangements were made for Sabbath-school teachers' meetings,—the Sabbath-schools embracing classes of all ages, with an attendance fully as large as that on the regular Sabbath services, and sometimes larger; and four candidates had just been examined for admission to the church. Respecting the need of a larger missionary force in that field, Mr. Crane writes:—

"It is now nearly seven weeks since my arrival in Aintab, and every week has only intensified the conviction that more laborers are imperatively demanded in this Central Turkey field. In correspondence with the different out-stations—and there are at least forty such in this mission—my heart has been deeply impressed with the exceeding importance of strengthening the mission. Our effective force consists of six male and seven female missionary workers, only three of the latter being specially appointed teachers. There is absolute need of at least two or three—I would, if I could venture to urge it, say more—strong and earnest missionaries and their wives. Mr. Marden, of this station, after nearly five years of incessant and exceedingly burdensome toil, needs immediate respite. Mrs. M. and their little boy equally need change. Mr. M. has stood at his post, calling for men to come over and help, until his strength is well-nigh crushed beneath accumulated cares. One

man is not equal to the burden of duties devolving on this station. There ought to be three here, one to be constantly 'stationed on the saddle,' so as to have one visiting the out-stations all the time. The churches, I am persuaded, are not aware of the extent of the field, and the many duties falling to missionaries at the several stations. And from its central position, as well as from the strong hold which evangelical truth has taken upon the minds of the people here, Aintab must for years to come be an important station. True, the churches are self-supporting here in the city, and each is ministered to by its own pastor; but missionary encouragement, counsel, and coöperation are very important, and must needs be so for some time to come.

"And the accumulation of cares upon the missionaries here and at the other stations, renders it almost impossible for one to assume the labors of another without danger of being borne down. Hence, when one fails in health, his failure is likely to be the signal for the failure of those who assume his burden in addition to their own. Human strength will not suffice to meet the strain on mind and body where double and even quadruple duties are rolled upon a few. Must the force in this mission be thus lessened, *crushed*, because so few are willing to come and help? Half the men here are at this moment staggering under burdens which their enfeebled nerves cannot much longer bear, and the other half tremble lest one of their number may fall, and his load of responsibility be rolled upon them. Each is doing his utmost; and unless a reinforcement is sent soon, you may expect to hear of one and another being compelled to give up and return home, prematurely worn out. And where will fall the responsibility of their premature failure in the work, if they do fail? Will none of those just graduating from our theological seminaries listen to the call? Have they no response to make, as the Master points to the sphere of labor, saying, '*The field is the world.*'—'*Go ye into all the world and preach the gospel to every creature; and, lo, I am with you always?*'

"The critical time of labor in these needy fields, is now. Let these precious



years pass by with no reinforcements, and with the failure of those who have long borne the burden and heat of the day, and the opportunity now so favorably open to evangelical influence in all this region will have gone. The Lord of the harvest hasten the laborers into his harvest."

One new missionary, with his wife, sailed for this field August 15, and another is expected to sail soon.

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### Eastern Turkey Mission.

#### GIRLS' SCHOOL AT BITLIS — RELIGIOUS INTEREST.

Miss M. A. C. ELY wrote on the 1st of July, when absent from Bitlis, reporting a very pleasant state of religious feeling in the girls' school at that station. She says: "I rejoice to tell you, that during the last few months we have had blessed tokens of the presence of the Holy Spirit in our school. In the latter part of February an awakening began, of such power and extent as to put our weak faith to shame, and lead us to exclaim, 'It is of the Lord.' We felt that preparatory work had been done, — seed sown, — but its rapid growth it was unspeakably cheering to see.

"At first there were four or five girls specially in earnest in seeking Christ; but others daily joined them, and ere long all the pupils, excepting two or three, gave evidence of a hearty determination to seek the forgiveness of their sins, and to dedicate their lives to the service of Christ.

"I never saw or heard of deeper, more heart-searching conviction of sin, than many of these girls experienced. One of the youngest, a girl about eleven years of age, was confined to her bed for two days, her illness caused by mental distress for her sins. Others had a similar experience. They did not, however, appear unduly excited; but sought to be much alone for meditation and prayer. Our chief work was to point them to the blood of cleansing, and assure them that God had already accepted the precious offering made for sin, and that they

ought, without delay, to accept his perfect salvation.

"It is impossible to describe our joy in seeing first one and then another lay hold of hope, and exclaim: 'I do believe that God has forgiven my sins for Jesus' sake.' These words were uttered only after long seasons of self-examination and prayer, and after many conversations with us and the Bitlis church. To speak of individual cases would render this report too long.

"From letters to-day received, we are glad to learn that great seriousness and an earnest spirit of prayer continue. Mr. Knapp writes: 'Seven are to be received to our church next Sabbath, including four of your pupils.'

"In closing, permit me to renew the request, so often made, for prayer. We need great wisdom and patience to instruct these dear girls, and they need much grace to enable them to lead holy, useful lives. As the friends of missions hear of answers to prayer, we trust they will be greatly encouraged, and ask for yet greater things, remembering the words, 'Ask and ye shall receive, that your joy may be full.'"

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### Madura Mission — Southern India.

#### LABORS NOT IN VAIN.

MR. RENDALL wrote from Battalagundu (32 miles northwest of Madura) on the 8th of June, mentioning facts of pleasant interest in connection with his labors, and those of the catechists and other native Christians. He states:—

"Early in April I visited Pulney, with my daughter, and spent three weeks laboring with the people there. During the first week one of the great heathen festivals was in progress, attended by forty or fifty thousand people from all parts of Southern India. All the catechists [of the station] came to Pulney, and for the week we carried on work as follows: Early in the morning we went out, two and two, to preach to the heathen; at eleven we came together for prayer and consultation with reference to station work; in the afternoon, we

went out again, as in the morning, to address the heathen; in the evening we assembled in the church, to listen to addresses; the aim being to reach the Christian community, and as many of the heathen as could be persuaded to attend the meetings. During the time we were at Pulney I visited nearly all the villages in which we have congregations, and saw many of the native Christians. One of the subjects discussed in our daily meetings was the immediate conversion of the people. The discussion was earnest and very profitable. The impression left was, that with earnest prayer and faithful labor, we may expect immediate results in the conversion of souls. The congregations connected with Pulney station are mostly small, but they afford excellent openings for labor, and I took special pains to enlist all calling themselves Christians in an evangelistic work among the people in their respective villages. While I was there twenty were enlisted, and since that six more have begun to go out on Sabbath afternoons. Your brief letter to me, in which you allude to this subject, came to hand while we were at Pulney, and did good service. The catechists were all delighted to notice the interest you take in the work, and it gave them an impulse to go forward. I have just received a report from the pastor, in which he speaks of eight inquirers.

"On our return to Battalagundu, I visited Litterionkottai without delay. This is the village I noticed in my last letter. Four adults were received to the church, and six children were baptized. It was a joyful occasion. The man who was the first to renounce idolatry was just recovering from the severe illness about which I wrote you. He was baptized, and all his household. It was a real pleasure to see how earnest his wife was. Another man was baptized, but it was a great grief to us to find his wife totally unconcerned."

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### Ceylon Mission.

#### THE JUBILEE AT OODOOVILLE.

SOME among the readers of the Missionary Herald remember the early days

of the Ceylon mission, and the beginnings of the boarding-school for girls at Oodoo-ville. They have been familiar with the history of that school, and will not be surprised that the fiftieth anniversary of its opening was an occasion of much interest. Mr. Hastings has sent an account of the gathering and exercises of that occasion, but for the sake of younger readers it may be well to give, in introducing his account, some passages from Mr. Howland's historical sketch, read at the gathering:—

"When we look back fifty years, and contrast the past with the present, we cannot but feel that 'the Lord hath done great things for us.' In no respect is the progress more remarkable than in the education and consequent elevation of females. When we see companies of fifty or sixty girls coming to the appointed examinations of candidates for a new class, nearly all of them well qualified, attended by their fathers or brothers to urge their suit, and many ready to pay a part, and some the whole of their expenses, it is difficult to realize that only about fifty years ago but two or three females could be found in all Jaffna who could read, and that none of the parents were then willing to submit to the disgrace of allowing their daughters to learn. The story of the first girls who were induced to learn at this station, seems now almost like a dream. Two little girls were seen lingering around the house, sometimes peeping in at a door or window, but running away with fright when Mrs. Winslow attempted to speak to them; yet gradually venturing nearer, sitting on the door-step for a few minutes at a time, taking some fruit when offered, they were at length induced to take a needle and learn to sew, by the promise of a jacket when they could make one. After six months, being obliged to stay over night by a hard storm, one of them consented to take food to satisfy her hunger. How thankfully the missionaries received this one little girl when the father, a few weeks later, brought her with the request that they would take her and be like a father and mother to her,—giving her up to their care reluctantly, and evidently induced by the entreaties of the child.

"The beginning at the other stations

was similar to this; and in 1824 (fifty years ago) it was thought best to gather the girls studying under the care of the missionary ladies at the different stations into a central school here at Oodooville. There were twenty-nine girls in that first class.

"The number of pupils was gradually increased to fifty, and seventy-five, and in 1838 there were one hundred in the school. . . . The whole number of pupils admitted from the beginning, in 1824, up to the present year, is 532, of whom 385 are known as still living, — most of them Christian mothers, scattered over the land, and inculcating upon their children the precious instruction they received here. . . .

"The religious history of the school is written more vividly in the hearts of the pupils than pen or tongue can portray. Those prayer-rooms are witnesses to the fervent supplications which have gone up from that hallowed place. From the first, the very act of becoming a member of the school has seemed to be attended, in many cases, with the expectation of becoming a Christian. In looking over the church records, we find that in the next January after the school was opened, eight of the pupils were received as members of the church. From that time onward they were received in companies of six, eight, ten, till the present time. There have been repeated seasons of special revival, the memory of which will be precious to those present to-day, — and nearly all the time, more or less religious interest. Of the 462 who have left the school, 375 are numbered as church-members."

These extracts may serve to give greater interest to Mr. Hastings' account. He writes: —

"On the 11th of June, a meeting was held at Oodooville to celebrate the Jubilee of the Girls' Boarding School. It was an occasion of very great interest. Invitations had been sent to those now living, as far as known, who had been pupils in the school, to be present with their children. A large number came. Before ten o'clock they began to assemble, and at eleven o'clock, when the exercises commenced, the spacious church was nearly

filled. The husbands and fathers of many of the former pupils were present, seated at the farther end of the church, while the women and children, closely seated on mats, filled the greater part of the space in front.

"After singing, the reading of the 103d Psalm, and prayer, Rev. W. W. Howland gave an interesting history of the school from its commencement. Mr. Nathaniel Niles, formerly a preacher in our mission, and for many years a teacher in the school (now connected with the Wesleyan mission), gave some reminiscences of former times, in his peculiarly happy manner, and addresses were made by Mr. Page, the present head-teacher, and Mr. Arnold, the Editor of the 'Morning Star,' who was for many years a teacher in the school. These addresses were listened to with much interest; the exercises were enlivened by singing two lyrics composed for the occasion, and several hymns; and then followed short speeches from others, — Pastor Hunt, a native minister of the Church Mission, and a lawyer from Jaffna. The wives of these speakers were all educated in the school.

"By this time the interest had reached its height, and it seemed very appropriate that there should be some practical expression of it. A teacher in the college rose, spoke earnestly for a few minutes, and in closing, referring to the fact that he had no rings in his ears or on his fingers, turned to his wife and sister, who were present, and asked them to make an offering of some of their jewelry, to be kept as a memorial of the day. They cheerfully responded by sending up five gold finger-rings, and his little daughter added a silver *toe-ring*. As he took his seat, a doctor, who is in charge of the hospital of the 'Friend in Need Society,' came forward and made a brief, earnest speech, alluding to the college which had been established for the young men, and expressing a wish that the Oodooville school should become an endowed college for the young women, where English as well as Tamil should be taught. He then laid upon the table a pair of diamond earrings, as a pledge for £5 (\$25) towards the endowment of the future college. He was followed by a teacher in the training-



school, who took from his finger a large gold ring and gave it as a pledge for £1 (\$5), and a teacher in the female boarding-school, who gave his wife's gold necklace as a pledge for the same amount. Another teacher in the college called upon his wife to offer some article of her jewelry as a pledge, and she quickly responded by passing up a pair of valuable ear-rings. Another teacher of the boarding-school, on behalf of his wife, handed in a necklace as a pledge for \$2.50. A former pupil pledged a gold head ornament, and her sister a valuable finger-ring. Two other old pupils sent up ear-rings, another a finger-ring, and still another a necklace, as a pledge for £7 (\$35); and finally, a gentleman took a gold ring from his finger and handed it in, to be sold, and the avails given to the endowment fund. If the meeting had been continued, others, no doubt, would have caught the spirit and sent in their offerings, but we had been sitting from eleven o'clock, A. M., to three o'clock, P. M., and it was thought best to close the meeting.

"Before closing, an address, prepared 'in behalf of the graduates and students,' to Miss Agnew, who has been connected with the school as teacher more than a third of a century, was read both in English and Tamil, and a check for £165 (\$825), which had been contributed as a memorial of the Jubilee, and in recognition of the long services of Mr. and Mrs. Spaulding and Miss Agnew, was presented to her. This sum constitutes what is called 'The Spaulding and Agnew Fund,' the interest of which is to be appropriated for the education of girls in the school.

"The absence of 'dear Father and Mother Spaulding,' who, for more than forty years, so faithfully watched over the interests of the school and station, was the only cause of sorrow amidst the festivities of the day. Less than a year ago he was taken from us, and Mrs. Spaulding, though still with us, was not able to be present. Their names were mentioned with genuine affection, and their many acts of self-denial and love recalled with sincere gratitude.

"After the close of the exercises, all retired to partake of the entertainment

bountifully provided, and to spend an hour or two in social enjoyment.

"We cannot but hope that the interest manifested on this occasion is an earnest of good things to come, and that in due time we shall have an endowed institution for the girls, as well as a college for the boys. We should not, however, expect too much from the interest awakened on this occasion. In this country, all enterprises of this kind move very slowly. Many of the native Christians begin to feel that they ought to make their institutions their own, but their means are very limited, and they can give but little at present."

#### THE JAFFNA COLLEGE.

At the close of the letter from which this account of the Jubilee is taken, Mr. Hastings refers to the Jaffna College, and says:—

"Our College closed its second year on the 10th instant, with a public examination. There was a good attendance of educated natives, several of whom publicly expressed their great satisfaction with the progress made by the pupils. The third year commences on the 2d of July, when we expect to receive a new class. If the endowment of the College could be soon completed, we should be prepared to press forward a similar endowment of the Oodooville Female Boarding School. Thirty thousand dollars more raised for the College in America, and twenty-five thousand for the Oodooville school, would place both institutions above the need of further aid from abroad, and would complete our work as a mission in the department of higher education. The supply of what would still be needed for the maintenance and efficiency of these institutions, might be safely left to the native churches. Who will come up to our help in this great and good work?"

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#### Japan Mission.

##### ITEMS.

MR. GREENE left Kobe on the 8th of June for Yokohama, where he will be engaged, with some other missionaries, specially in translating the Word of God

into Japanese. "The final leave-taking at Kobe," he says, "was trying to us, and apparently not a little so to many of our Japanese friends. We left at a most interesting stage in the history of the church and the mission."

Mr. Davis reports (June 1) the addition of four to the church at Kobe, making fourteen members. He writes: "Of these fourteen nine are men, and five women. Of the nine men, eight wish to preach the gospel. They begin now, as they have opportunity, but they desire to be trained for the work. We are beginning on the plan of giving no pecuniary aid from the mission treasury except when an equivalent is rendered in some kind of service; but we shall encourage each church to assist its own members in their preparation for the ministry, so far as they need assistance."

"The work is pressing upon us in every direction. Miss Dudley has just spent twelve days in Sanda, with one of the Christian women from our Kobe church. The interest there among the women is wonderful. The last two evenings, over one hundred came out to listen to the truth, most of them women. And this, together with the success Miss Talcott and Miss Dudley have met with here in Kobe, in the school and in the homes, confirms us in the belief that a great work can be done here for women *by* women. If we had two ladies who could be spared to go to Sanda, and make a home among the most kindly and intelligent people imaginable, for a year, until some interior place farther away opens up, we might hope that they would gather hundreds into the church of Christ there. There is a great open door in Osaka for the same thing to be done; but we have no family now in Osaka that can make a home for a young lady."

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### Zulu Mission — Southeastern Africa.

#### THE ANNUAL MISSION MEETING.

THE annual meeting of the Zulu mission was held at Umsunduzi (35 miles west of north from Port Natal) early in June. Letters from several of the missionaries speak of it as an occasion of

great interest. Mr. Tyler wrote, June 11: "The meeting was an exceedingly interesting one. The Lord was present in our midst. A deep *spiritual* tone pervaded all our exercises, and we felt it 'good to be here.' Some of the brethren and sisters had to come a long distance, at great expense and personal inconvenience, but all expressed themselves *paid* for the trouble. The house was made as *elastic* as possible, and all were comfortably provided for. Two Congregational ministers from D'Urban, staunch friends of the mission, favored us with their presence a portion of the time, and took part in discussing subjects of general interest, such as the native marriage law, the *selling* of daughters and sisters by churchmembers, establishing a new mission in regions beyond our borders, etc. Every morning we had a prayer-meeting before entering upon our regular business; but the Sabbath was the high day in this our feast. Two sermons were preached, one to the large congregation of Zulus, seated under the syringa-trees near the mission house, and one to the brethren and sisters. The sacrament was administered in both languages, Zulu and English. In the evening, we had what our Methodist brethren would doubtless call a 'love feast,' — our 'experience meeting,' — which was most tender and spiritual. The subject was, 'The best method of saving souls,' and it called forth earnest observations and prayers. Whole-souled consecration, fervent prayer, close personal conversation, and the *one* idea of preaching Christ and him crucified, were touched upon.

"We all felt, that next to our Master, *Paul* had given us the true principle, which Brainard,\* Stoddard, Lobdell, Burns, and others, had carried out so successfully, and that we could not improve upon it. Our need of the enduement 'with power from on high,' I think we never realized so much before. As we parted, a day after our usual time for breaking up, each one said to another, 'My soul is refreshed.' Would that we could have such seasons oftener than *once* a year. Were our good friends at home shut up to only one such season annually, would they not think it a great privation?"

"This is the second time the General

Meeting of our mission has been held at Umsunduzi. The first was, if I remember correctly, in 1850. At that time we had the pioneers of the Zulu mission present, — Fathers A. Grout, Lindley, Adams, Bryant, McKinny, L. Grout, and Marsh. Some of these have gone to their rest, and some are in their native land. What changes have taken place in our mission since that time! I well remember at *that* meeting such questions as these were debated, — ‘How can we persuade parents to let us teach their children?’ ‘How can we find access to certain localities?’ etc. *Now* the points are pressing upon us, — How can we find the teachers to respond to the call, ‘Come and teach us?’ How can we supply those interesting fields which are opened for us by God’s providence? Then, if one of us had said that before 1873 some of our Zulu converts would be ordained pastors, he might have

been pronounced almost insane. Lo, what hath God wrought! One must be fearfully blind not to see that great and glorious results have attended the preaching of the gospel among this people.

“But while grateful for what our eyes are permitted to see, we will not ignore the fact that much land yet remaineth to be possessed. If God should be pleased to pour out his Spirit on this mission, and revive our churches as he has so many at home during the past few months, may we not hope that a spirit of *self-denial* will be awakened in the hearts of our Zulu Christians that will lead them to make greater effort to carry the gospel among the kraals in the remote parts of our field, and to the destitute tribes beyond our borders? This we long to see. Will not our Christian friends in America pray earnestly that we may see it soon?”

## MISCELLANY.

### “LIKE PEOPLE — LIKE PRIEST.”

I HAVE the following from a member of one of our rural churches. It is a picture well and faithfully drawn. Till within six or seven years that church had stood well on the list of givers for foreign missions; indeed it had once or twice been the *banner* church in this district, in the way of giving for this object. In those years the pastors were interested, and saw to it that the cause was kept before the people. Good men have been there since, good preachers, apparently, but they have suffered a state of things to come to pass so graphically set forth in this note from one of the church: —

“I am ashamed and sad at heart in view of the *half-mite* which our church gives this year for foreign missions. But not one appeal has been made to this people in behalf of the heathen world for the last six years, except what has been uttered by your own lips; — no word of missionary intelligence has been communicated, no ‘monthly concert’ observed, and no prominence given to that prayer of

prayers, ‘Thy kingdom come, thy will be done in earth as it is in heaven,’ in our pulpit devotions; — it has seemed to come in like *Yours, etc.*, at the end of an ordinary business letter. I do not wonder that, with two or three exceptions, this people devote about as much thought to the foreign missionary field as they do to the expedition for observing the transit of Venus!

“If our *ministers* don’t think this cause worth praying about, or talking about, how can this little-reading and hard-working people be expected to think, feel, or understand much on the subject! If Aaron and his sons had failed to trim the lamps in the tabernacle every morning, they would not have expected much light to be given out at night by the smoking wicks. I believe the *missionary wick* of this church has been trimmed but twice for six years, and you had to do it then.

“I believe our ministers, during this time, have been Christian men, but what I wish to suggest is this, — get the *minis-*



ters right and *alive* on this subject, and they will preach, and pray, and talk, and act about it, and the people will catch the holy fire; Christ's altar will be loaded with gifts; mighty prayers will go up from Christian closets; godly women will exchange their 'pearls and costly array' for simple apparel, that the 'fine white linen of the saints' may adorn their pagan sisters. Then the Lord Jesus will no longer be ashamed of us; yea, his angels will begin to sing and shout over an evangelized world!

"Yes, drill the *officers*! What would the Union armies have done but for the 'West Point' drill? Set the *ministry* on fire, and the churches will soon be in a blaze, and the world will 'follow suit.' Preach to the *preachers*, and may God help you; for the world is perishing of ungodliness, and the church is *asleep*!"

The above is from one who has a right to speak, not only by reason of interest and sacrifice for the cause, but by reason of gifts consecrated to Christ. This picture has its counterpart, I am happy to say, in comparatively *few* of our churches and ministers, but it is fearfully faithful to *that few*. A DISTRICT SECRETARY.

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#### GLEANINGS.

REV. H. H. THOMSON, of the Presbyterian mission in Mexico, gives a remarkable account of success in the work at Zacatecas. He puts it thus: "December 14, 1873, opened public worship; April 1, 1874, first baptisms of members; May 25th, first administration of the Lord's Supper; June 14th, six months from first worship, a membership of 91 adults and 29 infants; and still the work progresses. Almost daily new converts, baptisms every Sabbath, and an evident growth in intelligence and piety of the members."

— Last year was one of the most fruitful in the history of the Irish Presbyterian mission in Gujerat and Kattiawar. Ninety-nine adults were baptized — six in Ahmedabad, twenty in Surat, the rest in Borsud. The report says: "The hand

of God has been specially manifested in the Borsud districts, in the quiet turning in the hearts of many from serving idols to the worship of the only living and true God."

— The "India Evangelical Review" states: "Christians in India have, for a considerable time past, been familiar with ritualism; but a new movement has just been started in Bombay, which promises to go a little beyond anything — short of Popery itself — which has yet been seen in this country. We refer to the recent establishment of 'St. John's Mission' in that city, under the auspices of the Bishop of Bombay, and carried on by two 'Fathers,' as they style themselves, of the 'Order of St. John the Evangelist.' It is not sufficient to say of this mission that it is High Church; it is considerably more than that."

— The "Lovedale Institution," of the Free Church of Scotland, in South Africa, has been favored recently with such a season of religious interest as it has never known before. One of the instructors writes: "A work of a different kind from teaching has been going on here of late. There has been a time of refreshing among the boys in the Institution. During the last week special prayer-meetings have been held every evening in the church in Alice, and most of our boys, and a few individuals in Alice, have sought and found peace. All our boys and young men are more or less concerned, and many have embraced Christ. Three only stand out as opposers to the good work."

— "Whiffs from Ararat," a *very* small paper, published by the missionaries at Erzroom, Turkey, has this in regard to intemperance there: "Would that our good sisters, champions of the temperance cause, would make a crusade down to the dock where the celebrated Boston rum is being shipped to these distant parts. Intemperance is making fearful strides through all this land; and sad it is, that Christian America should reach out to this people the accursed draught."

— The "Macedonian" announces the ordination of a Karen to the work of the ministry, at Plainfield, N. J., July 29, and

says: "Myah Sah Powkway is the son of a Karen preacher, and has been educated in this country, in the Hamilton and Crozier theological schools, being graduated with the last class of Crozier. He has won an excellent name as a Christian and a scholar, and gives promise of great effectiveness in his ministry among his own countrymen."

— Letters from Persia announce the death, at the age of 70, of Mar Yohanan, the Nestorian Bishop who visited this country many years ago, with Mr. Perkins. He was one of the first among the Nestorians to welcome and assist the missionaries when they went to Persia, and was most prominent in encouraging Miss Fiske to start the boarding-school for girls, saying to her, "You get ready, and I find girls"; and actually leading up by the hand, and putting in her charge, the first two girls who were induced to enter the school as boarders.

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#### DEPARTURES.

REV. ROBERT A. HUME, son of Mr. Hume, formerly of the the Mahratta mission, and Mrs. Abbie S. (Burgess) Hume, daughter of Mr. Burgess, formerly of the same mission, sailed from New York for Glasgow, August 11, on the way to join the mission of which their parents were members. Mr. Hume was educated at Yale College and New Haven Theological Seminary.

Rev. Americus Fuller, from Jay, Maine, and Mrs. Amelia D. (Gould) Fuller, from Wilton, Maine, sailed from New York for Glasgow, August 15, on the way to join the Central Turkey mission. Mr. Fuller is a graduate of Bowdoin College and Bangor Theological Seminary.

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#### DEATHS.

AT Manissa, Western Turkey, July 26, an infant son of Rev. Marcellus and Mrs. Flora P. Bowen, of the Western Turkey mission.

At Broosa, Turkey, August 19, of typhoid fever, Emma, daughter of Dr. J. G. Bliss, formerly missionary of the Board,

now agent of the American Bible Society, at Constantinople. Miss Bliss was about seventeen years of age, "truly a lamb of Christ's flock," and "very dear to all" the missionary circle.

At Barre, Mass., suddenly, on Sabbath afternoon, August 23, Rev. William A. Benton, formerly missionary of the American Board in Syria, aged 56.

At Lapwai, Idaho, August 3, Rev. Henry H. Spalding, the devoted and venerated missionary to the Indians of the far West, aged 70. A correspondent has furnished an obituary notice for the "New York Evangelist," which, with few changes, will be given here:—

"Mr. Spalding was born in 1804, in Bath, Steuben County, New York; was graduated from Western Reserve College; studied theology at Lane Seminary; and in 1836 was, by the A. B. C. F. M., appointed missionary to the Nez Percés Indians. In company with Dr. and Mrs. Whitman and Mrs. Spalding,—the first white women to cross the Continent,—he came to this field of labor. In November, 1847, occurred the ever memorable Whitman massacre, for which, as for the recent murder of Stephens, in Mexico, the Catholic Church will ever be held responsible. Mr. Spalding, who was in the vicinity of the massacre, had a narrow escape. The murderers were on the track. Hiding by day, he made his way, night after night, barefooted, over sharp rocks and stinging thorns, until, almost dead, he reached a place of safety. Then, with his family, he left the field for a time, but in 1862, he reëntered the work, remaining, however, but a few years. In 1871 he once more resumed the work, under appointment from the Presbyterian Board of Foreign Missions, continuing therein until called to his rest.

"Although his work has been thus interrupted by long intervals of absence, it is wonderful how much, chiefly by his instrumentality, has been accomplished for this people. From savagery they have been raised up to a good degree of civilization. From knowing nothing of the gospel, a very large proportion of the tribe have become its professed followers. No man in his church—perhaps no man



living—has, in the last three years, baptized and received into the church of God so many converts as Father Spalding. Of the Nez Perces and Spokans, over nine hundred have in that time been added by him to the church.

"He has prepared, and given to this people, a translation of the Gospel by Matthew, and a small collection of Nez Perces hymns. He had, also, far ad-

vanced, a translation of the Book of Acts. Such works will follow him while he sleeps in death.

"Conscious up to the last hour of life, he looked forward to death with fortitude and hope. The last words I heard him utter were, 'Precious Jesus,—Jesus only.' Thus peacefully, and apparently without pain, he passed through death to life."

## DONATIONS RECEIVED IN AUGUST.

### MAINE.

Aroostook county.	
Lincoln, a friend,	2 00
Cumberland county.	
Falmouth, 2d Cong. ch. and so.	17 00
Freeport, Cong. ch. and so.	28 50
Gorham, Cong. ch. and so., double contribution,	21 00
Lewiston, Pine st. Cong. ch. and so.	77 00
New Gloucester, A. C. M. Foxcroft,	25 00
Oak Hill, Cong. ch. and so.	16 00
Portland, Plymouth ch. and so. (of wh. from C. S. D. Griffin, 50; Edward Gould, 100), to const. Rev. C. F. DOLE, W. E. GOULD, A. J. MERRILL, H. M.'s, 261.30; 2d Cong. ch. and so. (of wh. W. W. Thomas, 100, to const. E. C. JORDAN, H. M.), 156; St. Lawrence st. ch. 45;	452 30
South Freeport, Cong. ch. and so.	37 80
Yarmouth, Cent. Cong. ch. and so. 75; 1st Cong. ch. and so. 20; a friend to missions, 25;	120 00
West Auburn, Cong. ch. and so.	35 75—830 35
Hancock county.	
Bucksport, Elm st. Cong. and so. 50; Henry Darling, 50;	100 00
Sedgwick and Brooksville, Cong. ch. and so.	19 00—119 00
Kennebec county.	
Gardiner, Rev. A. L. Park,	25 00
Hallowell, Cong. ch. and so. 89.81, m. c. 41.46; Miss L. H. P. 1; Mrs. C. Dummer, 10;	142 27
Pittston, Cong. ch. and so.	12 00
Winthrop, a widow's mite,	1 00—180 27
Lincoln and Sagadahoc counties.	
Bath, Winter st. ch. and so., to constitute Mrs. MARY A. FISKE, H. M. 285 43	
Boothbay, 1st Cong. ch. and so. 16; 2d Cong. ch. and so. 21;	37 00
Topsham, Cong. ch. and so.	11 35
Wiscasset, Cong. ch. and so.	21 00—354 78
Oxford county.	
Andover, Cong. ch. and so.	16 50
Bethel, 1st Cong. ch. and so.	26 00
Oxford, Cong. ch. and so.	6 00
Paris, Mrs. J. E. Brooks,	20 00
South Paris, Cong. ch. and so.	20 00
Sumner, Cong. ch. and so.	22 15—110 65
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, 1st Cong. ch. and so. 24.40; a friend, 10; a friend, 5;	39 40
Brewer, 1st Cong. ch. and so.	9 50
Burlington, Cong. ch. and so.	5 00
Hampden, Cong. ch. and so., special contribution,	36 37
Orrington, N.	5 00—95 27
Piscataquis county.	
Brownville, Cong. ch. and so.	10 25
Somerset county.	
Skowhegan, Cong. ch. and so.	6 00

Union Conf. of Churches.	
Hiram, Two friends,	10 00
South Bridgton, Cong. ch. and so.	21 00
Waterford, Cong. ch. and so. 21.30; Rev. J. Douglass and family, 19;	40 30—71 30
Waldo county.	
Belfast, 1st Cong. ch. and so.	36 00
Searsport, 1st Cong. ch. and so.	28 23—64 23
Washington county.	
East Machias, Cong. ch. and so. (with other dona.), to const. Rev. J. W. KELLY, H. M.	40 00
Machias, Centre st. ch. and so.	28 00
St. Stephen, N. B., Cong. ch. and so.	158 00—226 00
York county.	
Acton, Cong. ch. and so.	9 00
Alfred, Cong. ch. and ch.	30 00
Kennebunk, Narcissa S. Bourne,	10 00
South Berwick, 1st Cong. ch. and so.	157 00
York, 1st Cong. ch. and so. 63.25; 2d Cong. ch. and so. 11;	74 25—280 25
Deering, Cong. ch. and so.	11 00
	2,361 40

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, 3d Cong. ch. and so.	20 00
East Alstead, Cong. ch. and so.	11 05
Gilsum, Rev. Horace Wood,	2 00
Harrisville, Cong. ch. and so., add'l, Jaffrey, a friend,	13 25
Keene, 2d Cong. ch. and so. 45.50, m. c. 27.09;	72 59
Marlboro, Cong. ch. and so. 23.29; Mrs. H. M. Nye, 5;	28 29
Nelson, Cong. ch. and so.	10 00
Rindge, Cong. ch. and so.	62 70
Roxbury, Brigham Nims,	10 00
Walpole, 1st Cong. ch. and so.	78 44
Winchester, Cong. ch. and so.	40 00—353 32
Cococ county.	
Gorham, Cong. ch. and so.	6 50
Groveton, Josiah Morse,	5 00
West Stewartstown, Cong. ch. and so.	2 00—13 50
Grafton county.	
Hanover, Cong. ch. and so. 206, m. c. 71.35;	277 85
Lebanon, Cong. ch. and so.	62 00
Littleton, Cong. ch. and so.	133 00
Orford, Cong. ch. and so.	35 00
Orfordville, Rev. N. F. Carter,	10 00
West Lebanon, Cong. ch. and so.	45 13—562 43
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so. 25; J. and A. M. Holmes, 5;	30 00
Greenfield, Union Cong. ch. and so.	51 50
Hollis, a friend,	10 00
Litchfield, Presb. church,	31 00
Mason, Rev. Daniel Goodwin and family,	12 00
Mount Vernon, Cong. ch. and so.	12 00

Pelham, Cong. ch. and so. 19; a friend, 5; few friends, 21;	45 00
Peterboro, Union Evan. ch. and so.	25 00
Wilton, 2d Cong. ch. and so. 25.50; M. E. S. 5;	30 50—247 00
Merrimac co. Aux. Society,	
Canterbury, Cong. ch. and so.	12 00
Concord, South Cong. ch. and so. 54; Mrs. C. L. Gerould, 5;	59 00
Franklin, Cong. ch. and so., to const.	
Rev. J. T. Closson, H. M.	84 00
Hopkinton, Cong. ch. and so.	66 00
Pittsfield, Cong. ch. and so.	36 41
Tilton, Rev. Corban Curtice,	10 00
Warner, Cong. ch. and so.	13 92
Wilmot, Cong. ch. and so.	11 65—292 98
Rockingham county.	
Atkinson, Cong. ch. and so. m. c.	12 40
Candia, Cong. ch. and so., with other dona., to constitute EDMUND HILL, H. M.	65 25
Exeter, 1st Cong. ch. and so. 112.44; 2d Cong. ch. and so., to constitute ELIZABETH CHADWICK, ABBY MCINTYRE, H. M.'s, 190; Union m. c. 10.10;	312 54
Greenland, Cong. ch. and so.	100 00
Kensington, Cong. ch. and so.	12 00
Kingston, Cong. ch. and so. 11; Rev. J. Chapman and wife, 7; Mrs. M. R. F. Patten, 5;	23 00
Newington, Cong. ch. and so.	5 00
Portsmouth, North Cong. ch. and so.	225 00
Raymond, H. Higly, 10; Mrs. J. T. Dudley, 5;	15 00
Seabrook and Hampton Falls, Evan. Cong. ch. and so.	18 30
South Hampton, James Palmer,	5 00
Stratham, Cong. ch. and so.	78 10
—, a friend of Missions,	15 00—876 59
Stafford county.	
North Conway, Miss M. C. Merrill,	5 00
Rochester, Cong. ch. and so.	48 87—53 87
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so.	22 17
Charlestown, K.	10 00
Claremont, Cong. ch. and so. 14.99; D. M. Ide, for China, 12;	26 99
Lempster, Cong. ch. and so.	12 00
Newport, Cong. ch. and so.	174 00—245 16
	2,644 90

## VERMONT.

Addison county. Amos Wilcox, Tr.	
New Haven, Cong. ch. and so.	123 57
Weybridge, Cong. ch. and so.	36 34—159 91
Bennington county.	
Bennington, 2d Cong. ch. and so., annual coll. 134.60, m. c. 38.63;	173 23
Bennington Centre, 1st Cong. ch. and so. 314.50, m. c. 26.95;	341 45
Dorset, Cong. ch. and so., with other dona., to constitute G. M. SYKES, H. M.	60 00
Manchester, Cong. ch. and so., to const. WILLIAM B. BURTON, H. M.	141 00—715 68
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.	
Barnet, Cong. ch. and so., with other dona., to const. B. R. WALLACE, H. M.	83 65
East Hardwick, Mary C. Torrey,	30 00
St. Johnsbury, North Cong. ch. and so. 192.65; South Cong. ch. and so., to constitute Rev. E. T. FAIRBANKS, H. M., 97.82; Erastus Fairbanks' Estate, by Horace and Franklin Fairbanks, Ex'rs, 1,500; "49-74 Stone of Help," 1,000;	
Sarah P. Colby, 5;	2,795 47
St. Johnsbury East, Cong. ch. and so.	10 00—2,919 12
Chittenden county.	
Burlington, 1st Calv. Cong. ch. and so.	100 00
Hinesburg, Cong. ch. and so.	37 25
Westford Cong. ch. and so.	6 50
Williston, Cong. ch. and so. 28.95, m. c. 43.05;	72 00—215 75
Essex county.	
Granby, L. W.	5 00

Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so., with other dona., to constitute J. D. WRIGHT, H. M.	75 00
Franklin, Cong. ch. and so.	10 00
Georgia, Cong. ch. and so.	17 60
Montgomery Centre, Cong. ch. and so.	26 00
St. Albans, 1st Cong. ch. and so.	441 50—570 10
Grand Isle county.	
Alburgh, Cong. ch. and so.	20 30
South Hero and Grand Isle, Cong. ch. and so.	50 00—70 30
Lamolle county.	
Cambridge, Cong. ch. and so.	11 23
Orange county.	
Brookfield, 1st Cong. ch. and so.	20 00
Newbury, Cong. ch. and so., with other dona., to const. ARTHUR W. BLAIR, H. M.	76 00
Strafford, Cong. ch. and so.	32 00
Thetford, 1st Cong. ch. and so.	66 77
Wells River, Cong. ch. and so., to const. C. D. PENNIMAN, H. M.	103 50
West Newbury, Cong. ch. and so.	25 50
West Randolph, a friend,	10 00—333 77
Orleans county.	
Brownington, Cong. ch. and so.	16 00
Coventry, Cong. ch. and so.	29 75
Irassburgh, Cong. ch. and so.	30 50
Newport, Cong. ch. and so. m. c.	8 65—84 90
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so.	20 39
Castleton, 1st Cong. ch. and so. 71.75; a friend, 2;	73 75
Clarendon, Cong. ch. and so.	22 25
Danby, Cong. ch. and so.	5 50
Pittsford, Cong. ch. and so.	10 00
Rutland, Cong. ch. and so. m. c.	10 00
West Rutland, Cong. ch. and so.	147 50—38 29
Washington co. Aux. Soc. G. W. Scott, Tr.	
Barre, 1st Cong. ch. and so. 44; Two friends, 7;	51 00
Northfield, Cong. ch. and so.	32 38
Plainfield, Charles Redfield,	5 00
Roxbury, Cong. ch. and so.	10 00—98 38
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Central ch. m. c. 53.56; Special coll. 217.63;	271 19
Dummerston, Cong. ch. and so.	50 70
Fayetteville, Cong. ch. and so.	15 36
Putney, Cong. ch. and so. 8.86; Rev. A. Foster, 5;	13 86
Saxton's River, Cong. ch. and so.	10 00
South Londonderry, Mrs. Betsey Gibson,	5 00
West Brattleboro, Cong. ch. and so.	87 83
Westminster, Cong. ch. and so.	7 25
West Westminster, a friend, 7; Rev. A. Stevens, 5;	12 00
Wilmington, Cong. ch. and so.	6 75
Windham, Cong. ch. and so. 56.80; I. Upham and family, 5;	61 80—541 74
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so. 21.16; John Dutton, 10; Samuel Goddard, 2;	83 16
Royalton, Cong. ch. and so.	33 00
Weatherfield Centre, Cong. ch. and so.	25 00
West Chester, Cong. ch. and so.	83 00
Weston, Mrs. C. W. Sprague, 1; L. P. Bartlett, 1; "In Memoriam," 2;	4 00
West Hartford, Cong. ch. and so.	15 00
Windsor, Cong. ch. and so.	18 00
Woodstock, 1st Cong. ch. and so.	44 50—255 66
—, B.	100 00

6,467 88

## MASSACHUSETTS.

Barnstable county.	
East Falmouth, Cong. ch. and so.	20 00
Falmouth, 1st Cong. ch. and so. m. c. 40; Waquoit Cong. ch. and so. 8.25; a friend, 4;	52 25
Hatchville, Friends,	40 00
Orleans, Cong. ch. and so.	40 00

Yarmouth, Cong. ch. and so.	22 00—174 25	Leverett, Mrs. F. Frary,	3 00
Berkshire county.		Miller's Falls, Cong. ch. and so.,	
Housatonic, Cong. ch. and so.	42 00	thank-offering,	10 00
Lee, Cong. ch. and so. (of wh. from		Montague, 1st Cong. ch. and so.	155 00
Wellington Smith, to const. Mrs.		Northfield, Trin. Cong. ch. and so.	18 07
WELLINGTON SMITH, H. M., 100,		Orange, Cent. Evan. Society,	8 72
600; a friend of Missions, 50; a		Shelburne, 1st Cong. ch. and so.	88 33
friend of Missions, 2;	652 00	Sunderland, Cong. ch. and so.	82 27
New Marlboro, Cong. ch. and so.		West Hawley, Cong. ch. and so.	25 00—728 20
49.90, m. c. 15.10;	65 00	Hampden county, Aux. Soc. Charles	
Peru, Cong. ch. and so.	31 00	Marsh, Tr.	
Pittsfield, 1st Cong. ch. and so.		Agawam, Cong. ch. and so.	123 29
805.94; Teachers and Pupils of		Chicopee, 1st Cong. ch. and so.	
Maplewood Institute, m. c. 65.77;		92.09; 2d Cong. ch. and so. 71.01;	
Mrs. C. Dewey, 25;	896 71	3d Cong. ch. and so. 39.37;	202 47
South Egremont, Cong. ch. and so.	41 53	Longmeadow, Gents' Benev. Society,	
West Stockbridge Centre, Cong. ch.		99.15; Ladies' ditto, 59.25;	158 40
and so.	21 00	Ludlow, 1st Cong. ch. and so.	109 75
Williamstown, 1st Cong. ch. and so.		Monson, Cong. ch. and so. 47.86;	
126.52; Asahel Foote, extra, 5;	131 52	A. W. Porter, 500;	547 86
Windsor, a few friends,	10 53—1,891 29	Palmer, 2d Cong. ch. and so.	7 26
Bristol county.		South Wilbraham, Cong. ch. and so.	50 75
Fairhaven, a friend to Missions,	5 00	Springfield, South ch. and so. 150;	
Fall River, Mrs. Richard Borden,	500 00	"Unabridged," 500; H. M. 150;	800 00
Seekonk, Alice H. Carpenter,	100 00	Westfield, Mrs. M. E. Richardson,	10 00
Taunton, Winslow ch. and so.	70 70	West Springfield, Park st. ch. and	
West Attleboro, 1st Cong. ch. and so.	33 00—708 70	so., with previous dona., to const.	
Brookfield Ass'n. William Hyde, Tr.		Rev. L. D. CALKINS, H. M.	45 23-2,055 01
Barre, Cong. ch. and so.	17 05	Hampshire county, Aux. Soc. S. E.	
Brookfield, C. P. Blanchard, 20; Mrs.		Bridgman, Tr.	
A. P. Blanchard, 5;	25 00	Amherst, 2d Cong. ch. and so. 10;	
New Braintree, Cong. ch. and so., to		South ch. and so. 7; W. S. Tyler,	
const. GEORGE K. TUTTS, H. M.	104 25	extra, 30; a friend, 10;	57 00
North Brookfield, 1st Cong. ch. and		Belchertown, Cong. ch. and so.	114 50
so., to const. JOHN H. LANE, H. M.	100 00	Chesterfield, Cong. ch. and so.	22 00
Ware, a friend,	20 00	Easthampton, Wakefield Gale and	
West Brookfield, 1st Cong. ch. and		wife,	10 00
so.	111 00—377 30	Enfield, Cong. ch. and so. 50; E. C.	
Dukes and Nantucket counties.		15;	65 00
Vineyard Haven, a friend,	20 00	Hadley, Russell ch. and so. m. c.	20 00
Essex county.		Haydenville, Cong. ch. and so.	13 50
Andover, South Cong. ch. and so.		Huntington, 1st Cong. ch. and so.	
m. c. 65; Chapel church, 5; Peter		19.25; 2d Cong. ch. and so. 37.36,	
Smith, 500; Rev. Austin Phelps,		m. c. 37.14; Miss I. B. 5;	98 75
D. D., 25; L. B. Pierson, 20;	615 00	Middlefield, Cong. ch. and so.	121 10
Ballardvale, Cong. ch. and so.	44 15	North Amherst, Cong. ch. and so.	
Lawrence, Cen. Cong. ch. and so. 20;		m. c. 17; C. R. Dickinson, 5;	22 00
South Cong. ch. and so. 12.50;	82 50	Northampton, Edwards ch. m. c.	
Methuen, 1st Cong. ch. and so. 33.69,		31.55; W. 100; Rev. H. L. Ed-	
m. c. 81.47;	115 16—806 81	wards, 10; a friend, 5;	146 55
Essex co. North.		Plainfield, Cong. ch. and so. 57.17;	
Bradford, Cong. ch. and so.	88 21	a friend, 2.50;	59 67
Haverhill, North Cong. ch. and so.		Prescott, Cong. ch. and so.	13 10
514.50; Centre Cong. ch. and so.		Southampton, Cong. ch. and so. 56	
170; 4th Cong. ch. and so. 15;	699 50	(with other dona.), to const. TIM-	
Ipswich, 1st Cong. ch. and so.	87 87	OTHY P. BATES, H. M.; Mrs. J. K.	
Newbury, 2d Cong. ch. and so.	8 90	S. 55;	111 00
Newburyport, Prospect st. ch. and		Westhampton, Cong. ch. and so.	97 15
so. 70; a friend, 150; Mrs. William		Williamsburg, Co. x. ch. and so.,	
B. Banister, 10;	230 00	with other dona. to const. J. W.	
North Haverhill and Plaistow, Cong.		NASH, H. M.	56 50-1,027 82
ch. and so., Gyles Merrill, to con-		Middlesex county.	
stitute Rev. JOSEPH KIMBALL and		Ashland, Cong. ch. and so.	20 00
JOHN BRADLEY, H. M.	150 00	Auburndale, Mrs. Alden,	5 00
West Amesbury, Cong. ch. and so.	250 00—1,513 58	Bedford, Trin. Cong. ch. and so. 25,	
Essex co. South Conf. of Ch's. C. M.		m. c. 39.85;	64
Richardson, Tr.		Billerica, Ortho. Cong. ch. and so.,	
Beverly, Rufus H. Woodbury,	25 00	to const. THOMAS TALBOT, H. M.	100 00
Boxford, Cong. ch. and so.	55 20	Cambridge, Shepard ch. and so.	
Hamilton, Cong. ch. and so.	123 00	m. c. 65; Vacation prayer-meeting	
Lynn, 1st Cong. ch. and so.	76 00	coll. 13; a friend in ditto, 25; a	
Middleton, Cong. ch. and so.	15 00	friend, 1; L. F. 10;	114 00
North Beverly, Cong. ch. and so. 29;		Cambridgeport, Prospect st. ch. and	
Rev. E. W. Harrington, 25; Mrs.		so., add'l, 127.76; Chapel ch. m.	
Rebecca Conant, 20;	74 00	c. 5; "Pilgrim," 5;	137 76
Rockport, 1st Cong. ch. and so.	130 26	Carlisle, Cong. ch. and so.	10 08
Salem, Tabernacle ch. and so., spe-		Frammingham, Plymouth ch. and so.,	
cial, 123.14; C. T. J. 13;	136 14	add'l,	100 00
Swampscott, Cong. ch. and so., by		Lincoln, 1st Cong. ch. and so.	311 35
Rev. H. W. Jones,	10 00	Lowell, Kirk st. ch. and so. (of wh.	
West Boxford, Cong. ch. and so.	53 00—697 60	H. B. Shattuck, to const. L. F.	
Franklin co. Aux. Soc. William B.		SHATTUCK, H. M., 100; and Jacob	
Washburn, Tr.		Rogers, to const. P. BURNHAM, H.	
Buckland, C. L. Guild,	5 00	M., 100, 927; a friend, 5;	932 00
Charlemont, 1st Cong. ch. and so.	20 00	Malden, Trin. Cong. ch. and so., to	
Conway, Cong. ch. and so. m. c.	93 14	const. W. L. GREENE and ALEX.	
Deerfield, Ortho. Cong. ch. and so.	31 00	COCHRANE, H. M.	230 00
Greenfield, 1st Cong. ch. and so. 13;		Medford, 1st Trin. ch. and so.	249 09
2d Cong. ch. and so. 75.67; W. B.		Natick, 1st Cong. ch. and so. m. c.	
Washburn, 100;	183 67	33.55; Rev. D. Wright, 5;	43 55



Newton, F.	15 00	18; Phillips ch. 15; Union ch. 5;	
Newton Centre, Cong. ch. and so.		T. 500; Albert Fearing, 100; Cash	
50; —, 30;	80 00	(Dorchester), 100; Miss Ropes (of	
North Chelmsford, Cong. ch. and so.	26 75	wh. for Japan, 30), 60; J. M. H.	
Somerville, Broadway ch. and so.,		50; S. 50; a pledge redeemed, 40;	
to const. E. H. MARSTON, H. M.	100 00	H. B. H. 40; S. A. Collins, 25;	
South Natick, John Elliot cb. and so.	72 29	A. 25; Rev. C. L. Mills (Jamaica	
South Framingham, a friend (spe-		Plain), 20; An old friend, 20; a	
cial),	25 00	friend of missions, 15; S. S. P.,	
Wakefield, Cong. ch. and so.	314 00	for the debt, 12; T. S. 10; F. B.	
Waverly, Cong. ch. and so.	51 91	P. 10; a missionary widow's mite,	
Wilmington, J. Skilton,	10 00	10; a friend of missions, 10; Mrs.	
Winchester, Cong. ch. and so.	409 50	Charles Scudder, 5; a friend, Mt.	
Woburn, 1st Cong. ch. and so., to		Warren, 5; a friend to missions	
const. DEXTER D. HAER, H. M.	625 00—4,047 13	and humanity, 5; a friend of	
Middlesex Union.		missions, 5; a friend, 5; a lov-	
Dunstable, Cong. ch. and so.	18 00	ing worker, 5; a Methodist, 5; a	
Groton, Union Cong. ch. and so.		friend, 5; Mrs. R. 3; J. F. Barnes	
151; a friend, 5;	156 00	(Neponset), 2; a friend, 1.50; a	
Leominster, a friend, 5; Ortho.		hater of debt, 1; a friend, 1; Box	
Cong. ch. and so. 26 27;	31 27	in Cabinet, 8.48;	5,361 34
Townsend, a friend,	2 00	Chelsea, A. M. Dutch, 10; Two	
Westford, Edward Carlton,	100 00—307 27	friends, 10; a friend, 1;	21 00—5,382 34
Norfolk county.		Worcester co. North.	
Braintree, 1st Cong. ch. and so.		Ashburnham, 1st Cong. ch. and so.,	
15.25; Palestine Miss'y Society,		to const. ELBRIDGE STIMSON, H. M.	100 00
105.80;	121 05	Petersham, Cong. ch. and so.	7 00
Brookline, Harvard Cong. ch. and		Royalston, 1st Cong. and so., special	
so.	334 37	coll. 129.90, m. c. 28.10;	158 00
Cohasset, Cong. ch. and so. 78.11,		Spencer, a friend,	10 00
m. c. 13.89; Beech Woods Cong.		Templeton, Trin. Cong. ch. and so.	35 00
ch. and so. 8;	100 00	Winchendon, North Cong. ch. and	
Franklin, 1st Cong. ch. and so. m.		so., special coll. 150.18, m. c.	
c. 25.90; Mrs. Fisher Daniels, 10;	35 90	45.17;	195 35—505 35
Holbrook, Winthrop Cong. ch. and		Worcester co. Central Asso'n. E. H.	
so., Gents' coll. 151.75; Ladies'		Sanford, Tr.	
coll. 62.35; m. c. 192.04; Yearly		Berlin, Cong. ch. and so.	43 38
bequest of E. N. H. 200;	606 14	Fayville, a friend of missions,	5 00
Hyde Park, 1st Cong. ch. and so.,		Shrewsbury, a friend,	5 00
to constitute E. S. HATHAWAY and		West Boylston, Cong. ch. and so.	21 00
C. F. HOLZ, H. M.'s, 156.61; D. B.		Worcester, Plymouth ch. and so.	
Fitz, 5;	161 61	m. c. 35.50; Friends in Union ch.	
Medfield, Ortho. Cong. ch. and so.,		46.90; Old South ch. 13.03; Da-	
with other dona. to const. Mrs.		vid Whitcomb, 1,000; Philip L.	
M. S. DAVIS, H. M.	92 00	Moen, to const. PHILIP W., SOPHIE,	
Quincy, Cong. ch. and so. 29; Mrs.		and ALICE G. MOEN, H. M., 250;	
N. T. Guild, 3;	32 00	Mrs. Sarah B. Allen, 10; a widow's	
South Braintree, Cong. ch. and so.	22 25	mite, 2; Samuel Pierce, 1.25;	1,358 68—1,433 06
South Weymouth, Union Cong. ch.		Worcester co. South Conf. of Ch's.	
and so. 31; a friend, to const. A.		William R. Hill, Tr.	
ELLIOT VINING, H. M., 100;	131 00	Millbury, a friend,	10 00
Stoughton, 1st Cong. ch. and so.	62 50	Northbridge Centre, Cong. ch. and	
Wellesley, Cong. ch. and so. 87.28;		so.	45 61
Mrs. L. W. Dana, 50;	137 28	Sutton, Cong. ch. and so.	90 00
West Medway, Cong. ch. and so.,		Whitinsville, Cong. ch. and so.	
add'l,	1 00	2,442.75, m. c. 162.06;	2,604 81—2,750 32
Weymouth, 1st Cong. ch. and so.	40 00	—, —, —,	20 00
Wrentham, Cong. ch. and so. 36.50,			26,917 83
m. c. 7.50;	44 00		
—, B. and H.	40 00		
—, S. A. Y.	35 00—1,986 10		
Old Colony Auxiliary.		Legacies.—Boston, Harvey White, by	
Fairhaven, 1st Cong. ch. and so. 70;		George White, Ex'r, in part, 3,000 00	
a friend, 5;	75 00	Sunderland, Mrs. Electa S. Cooley,	
New Bedford, Two mites, 10; a		by E. Hobart, Ex'r, in part, 1,000 00	
friend, 10;	20 00—95 00	Watertown, John Templeton, by	
Plymouth county.		E. S. Rand, James Bowen, and	
Campello, —,	50 00	Paul Adams, Ex'rs (previously	
Hanover, Rev. T. D. P. Stone, 10; a		ack'd, 9,500),	10,500 00
friend, 5;	15 00	Whitinsville, E. W. Fletcher, by	
Marsfield, 1st Cong. ch. and so.	24 70	Charles P. Whittin, Trustee,	500 00
Marion, Cong. ch. and so.	40 00	Yarmouth, Rev. Nathaniel Cog-	
Plymouth, Ch. of the Pilgrimage, to		swell, by William P. Davis, Ex'r,	
constitute Mrs. A. M. TEWKSBURY,		to const. Mrs. E. D. SMALL, J. B.	
H. M.	100 00	D. COGSWELL, E. D. COGSWELL,	
Rockland, Cong. ch. and so. 100;		and Mrs. S. D. CROCKER, H. M.'s,	500 00—15,500 00
Mrs. Dorinda Shaw, 10;	110 00		42,417 83
Scutuate, a friend,	1 00		
South Abington, Cong. ch. and so.	50 00—390 70		
Suffolk county.			
Boston, Shawmut ch. 1,700.11; Sec-			
ond ch. (Dorchester), 752 85; Central			
ch. 567.50; Rev. John De Witt,			
50; Mount Vernon ch. 313; Win-			
throp ch. 264; Village ch. (Dor-			
chester), 146.40; South Evan. ch.			
(West Roxbury), 100; S. D. Smith,			
100; Vine st. ch. 80; Cottage st.			
ch. (Dorchester), 53; Maverick ch.			
42.50; Central ch. (Jamaica Plain),			

## RHODE ISLAND.

Barrington, Cong. ch. and so.	350 00
Forestdale, Mr. and Mrs. A. Holman,	10 00
Kingston, Thomas P. Wells,	20 00
Little Compton, United Cong. ch. and	
so. 61.52; Miss'y Society, 32.50; Mrs.	
Eliza B. Brown, 5;	99 02
Pawtucket, Cong. ch. and so. 100; a	
friend, 100; a friend, 5;	205 00
Providence, Benef. Cong. ch. and so.	
m. c. 49.63; Pilgrim Cong. ch. and	
so. 25; George H. Corlies, 500; a	
friend, for the debt, 5;	579 63
Slatersville, S. O. Tabor,	6 67—1,270 82



## CONNECTICUT.

## Fairfield county.

Bethel, Cong. ch. and so., to const.	
Rev. G. F. WATERS, H. M.	50 00
Bridgeport, 1st Cong. ch. and so.	500 00
Brookfield, Cong. ch. and so.	40 20
Danbury, 1st Cong. ch. and so. m. c. 86.70; Eli T. Hoyt, to const.	
ELIZA M. HUNTINGTON and ANDREW B. HUNTINGTON, H. M., 100;	186 70
Darien, Cong. ch. and so.	60 00
Greenwich, 2d Cong. ch. and so.	684 00
New Canaan, Cong. ch. and so., to const. Rev. J. GREENLEAF, and S. HICKOK, H. M.	197 00
New Fairfield, Cong. ch. and so.	42 67
Ridgefield, 1st Cong. ch. and so. m. c.	26 40
South Norwalk, Cong. ch. and so., to constitute MARGARET QUINTARD, H. M.	98 00
Southport, Cong. ch. and so.	373 00
Stratford, Cong. ch. and so. 64; Oronoque, 5;	69 00
Wilton, Cong. ch. and so.	50 00—2,376 97
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so., special.	91 00
Bloomfield, Cong. ch. and so.	45 00
Collinsville, Cong. ch. and so. 126.45, m. c. 13.40, to const. Rev. L. S. GRIGGS, H. M.	139 85
Farmington, T. K. Fessenden,	20 00
Hartford, Rev. George E. Sanborne, for the debt, 50; E. H. Perkins, 50; a friend, 10; a minister's widow, 10;	120 00
Hartland, 1st Cong. ch. and so., special,	7 60
Kensington, Cong. ch. and so.	60 00
New Britain, Rev. Charles Nichols, 10; G. A. E. 10; a widow's mite, 5;	25 00
South Windsor, 2d Cong. ch. and so.	83 27
Wethersfield, a friend, 500; a friend, 100;	600 00
West Hartford, a friend,	10 00
Windsor, Cong. ch. and so.	60 64
Windsor Locks, Cong. ch. and so.	120 00—1,882 36
Litchfield county. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so., special,	13 25
Falls Village, Cong. ch. and so., add'l,	10 00
Lakeville, a friend,	1 25
Litchfield, Cong. ch. and so.	20 00
Milton, Cong. ch. and so.	4 00
New Hartford, North Cong. ch. and so. 40; South Cong. ch. and so. 12.50;	52 50
New Preston, 1st Eccl. Society, for the debt,	17 50
Norfolk, Cong. ch. and so.	130 00
North Cornwall, Benevolent Asso'n,	75 25
Northfield, Cong. ch. and so.	30 00
Plymouth, Phebe Beach,	10 00
Salisbury, a friend,	2 00
Terryville, Cong. ch. and so.	94 00
Thomaston, Cong. ch. and so.	79 60
West Winsted, 2d Cong. ch. and so.	50 00
Winchester, Cong. ch. and so., add'l	7 20
Winsted, 2d Cong. ch. and so.	113 11
Woodbury, 1st Cong. ch. and so. 41; a member of North ch., 50;	91 00—805 66
Middlesex county. E. C. Hungerford, Tr.	
Cromwell, a friend,	50 00
Durham, 1st Cong. ch. and so.	50 66
Durham Centre, Cong. ch. and so.	17 35
East Haddam, 1st Cong. ch. and so.	60 00
Haddam, Cong. ch. and so.	25 00
Middletown, 1st Cong. ch. and so. m. c. 25; 3d Cong. ch. and so., in part, 8.75; J. F. Huber, for Madura, 1;	84 75
Old Saybrook, Cong. ch. and so.	35 54
Portland, Maria White,	5 00
Westbrook, a friend,	5 00—283 30
New Haven county. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so., bal. coll. 3; m. c. 25.83;	28 88

Guilford, 1st Cong. ch. and so. 54; G. W. B. 20;	74 00
Madison, Cong. ch. and so. m. c.	31 63
Milford, Plymouth Cong. ch. and so., to const. Rev. G. H. GRIFFIN, H. M. 131 75; 1st Cong. ch. and so. 3; Miss C. N. Baird, 2; a thank offering, 2;	138 75
Naugatuck, Cong. ch. and so.	195 00
New Haven, Howard ave. Cong. ch. and so. 35; 1st ch. Friends, 10; North ch., a friend, 20; a friend, 250; J. S. Ensign, 20; m. c. 114;	336 14
North Branford, a friend,	50 00
Orange, Cong. ch. and so.	36 61
Waterbury, 2d Cong. ch. and so., special,	112 63
Woodbridge, Cong. ch. and so.	10 00—1,013 54
New London county. C. Butler and L. A. Hyde, Trs.	
Bozrahville, Cong. ch. and so.	2 25
Franklin, F. C. Jones, 5; The Widow's Mite, 5;	10 00
Greenville, Cong. ch. and so., to const. RUFUS SIBLEY, H. M.	134 00
Hanover, Cong. ch. and so.	38 20
Lebanon, 1st Cong. ch. and so. 91.58; two friends, 20;	111 58
Lyme, Grassy Hill ch.	20 00
New London, 1st Cong. ch. and so. 50, m. c. 262.34; a lady in do. 75; 2d Cong. ch. and so. 1,860.73, m. c. 29.27; G. H. Webb, 3;	2,280 84
Norwich, Broadway ch., a friend, 100; m. c. 5.42; 1st ch. m. c. 8.45;	113 87
North Stonington, Cong. ch. and so., by D. R. Wheeler, 151; Mrs. D. R. Wheeler, to const. ENGAR H. WHEELER, H. M., 100;	251 00—2,961 74
Tolland county. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	42 00
Ellington, Cong. ch. and so., special,	118 30
Mansfield, 2d Cong. ch. and so. 16.31; special, 45.51;	61 82
North Coventry, a friend,	25 00
Rockville, 1st Cong. ch. and so., m. c. 23.75; extra coll., to const. P. R. MOORE, H. M., 102.35; 2d Cong. ch. and so. 40.47; Rev. Giles Pease, 5;	171 57
Stafford Springs, Cong. ch. and so. m. c.	134 84
Wilmington, Cong. ch. and so.	10 00—563 53
Windham county. Rev. H. F. Hyde, Tr.	
Canterbury, 1st Cong. ch. and so.	39 00
Eastford, Cong. ch. and so.	26 40
East Hampton, Union ch. and so.	10 00
Ekouk, Cong. ch. and so.	32 00
Hampton, Cong. ch. and so. m. c.	40 66
Putnam, Mrs. Geo. Keith,	1 00
Scotland, Cong. ch. and so., to const. Rev. A. A. LURD, H. M.	80 00
Westford, Cong. ch. and so.	5 00—234 06
—, a friend of missions,	60 00
	9,681 16
Legacies. — Norwich, Mariette T. Starr, by Floyd Starr,	
	20 00
	9,701 16

## NEW YORK.

Brockport, Mrs. R. Benedict,	5 00
Brooklyn, Clinton Ave. ch., James W. Elwell, 200; E. Thompson, 150; N. K. Brown, 25; G. S. Holmes, 300; Plymouth ch., Mr. and Mrs. J. W. Hayes, 100; A. B. and J. J. Davenport, to const. JAMES P. DAYENPORT, H. M., 100; Ch. of Pilgrims, Rev. R. S. Storrs, D. D., 125; A. C. Brownell, 25; H. D. Sharpe, 10; 1,035 00	
Canandaigua, No Retrenchment,	10 00
Cazenovia, Mrs. S. Hutchinson,	5 00
Crown Point, Mrs. P. Goodale,	42 80
East Bloomfield, Cong. ch. and so.	15 00
Elmira, C. Thurston, 10; Mrs. H. Crane, 2;	12 00

Flushing, Cong. ch. and so.	10 00
Gouverneur, George Lockey, 2; Mrs. McKane, 75c.; S. J. and Mrs. J. 2.25;	5 00
Greig and Port Leyden, Cong. ch's.	20 00
Homer, Cong. ch. and so.	556 24
Howells, Cong. ch. and so.	28 20
Junius, Rev. A. Cooper,	10 00
Keeseville, Cong. ch. and so.	15 00
Lockport, Cong. ch. and so., Mrs. N. P. Hart,	10 00
Massena, 2d Cong. ch. and so.	25 00
Miller's Place, Cong. ch. and so.	32 44
Moir, Cong. ch. and so. 8; Ira Spencer, 4;	12 00
Morrisville, Cong. ch. and so.	35 00
New Haven, Cong. ch. and so.	48 00
New York, Broadway Tab. ch., Henry F. Hill, 100; a member, to const. Mrs. L. S. Hobart, H. M., 100; Z. Stiles Ely, 500; a friend, through Rev. G. B. Cheever, D.D., 250; G. G. Williams, 100; a friend, for the debt, 25;	1,075 00
Norwich, 1st Cong. ch. and so. 33.48;	
I. S. Newton, 50;	83 48
Oswego, Cong. ch. and so.	21 00
Penn Yan, Rev. J. C. Taylor,	10 00
Perry Centre, S. R. Barber,	10 00
Port Henry, I. W. J.	5 00
Rensselaer Falls, Cong. ch. and so. 12;	
A. Murdock, 5;	17 00
Rochester, Bessie,	5 00
Salem Centre, Leavitt Hallock,	2 00
Success, Cong. ch. and so.	29 00
Syracuse, Plymouth Cong. ch. and so. 125; Rev. J. C. Holbrook, 25; Mrs. A. L. Holbrook, 5;	155 00
Troy, Rev. John P. Cushman, with other dona. to const. MARGARET J. CUSHMAN, H. M.	40 00
West Bloomfield, Cong. ch. and so. (of which Mrs. B. P. Hall, 100),	151 42
Westmoreland, friends,	2 00
Whitney's Point, friends,	5 00
—, a friend,	3 00—3,545 58

*Legacies.* — Kings Ferry, Ira Riggs, 2,000 00  
 New York, Jos. W. Lester, by D. B. Lester, Ex'r, 1,500 00—3,500 00

7,045 58

## NEW JERSEY.

Bloomfield, Z. B. Dodd,	30 00
Montclair, Cong. ch. and so.	142 24
Irrington, Rev. Almon Underwood,	100 00
Newark, 1st Cong. ch. and so. 115.69;	
M. C. N., for the debt, 10;	125 69
Parsippany, Mrs. Jane Ford, 10; Mrs. A. M. Condit, 2; J. L. Condit, 5; Chas. E. Parker, 5; Rev. C. C. Parker, 10;	32 00
South Orange, J. H. Worcester, Jr.,	50 00
Stanley, Charles Merrill,	25 00
Summit, Carlos Bardwell,	50 00—554 93

## PENNSYLVANIA.

Ashland, Welsh Cong. ch. and so.	9 26
Bell Valley, Rachel Burrill,	3 00
East Smithfield, Cong. ch. and so. m. c.	25 00
Farmington, Riley and Emily Preston,	10 00
Germantown, Miss T. Bayard,	25 00
Harrisburg, J. W. Weir,	50 00
Kingston, Welsh Cong. ch. and so.	5 00
Le Raysville, Cong. ch. and so. 7.20; Rev. W. O. Baldwin, 4.80;	12 00
Philadelphia, John Edmunds, 25; Central Cong. ch. and so. (of which from James Smith, 100; Miss F., 25);	230 15—369 41

*Legacies.* — Ellen Naglee, by F. M. Naglee, Adm'r, 531 46

900 87

## VIRGINIA.

Herndon, 1st Cong. ch. and so.	9 20
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## TENNESSEE.

Greeneville, R. M. McKee,	10 00
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## KENTUCKY

Berea, Rev. J. A. K. Rogers,	2 00
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## OHIO.

Ashtabula, W. M. Eames,	17 00
Atwater, Elihu Baldwin, to const. Mrs. F. E. HAINES, H. M., 100; Rev. S. B. Shipman, 10;	110 00
Bellevue, Cong. ch. and so	61 00
Berea, Cong. ch. and so.	13 00
Belpre, Cong. ch. and so.	41 25
Cleveland, Plymouth Cong. ch. and so., to const. M. L. MEAN, H. M., 162; 1st Cong. ch. and so. 92.72; Heights Cong. ch. and so. 50.16; R. H. Fitch, 10;	314 88
Columbus, 1st Cong. ch. and so.	300 00
Coolville, Cong. ch. and so., add'l,	1 50
Delhi, John Winsor,	5 00
Edinburg, Cong. ch. and so.	50 00
Hudson, Cong. ch. and so.	70 00
Kent, a friend,	20 00
Marietta, Cong. ch. and so.	30 00
Oberlin, 1st Cong. ch. and so.	7 00
Radnor, Welsh Cong. ch. and so.	25 69
Rome, H. Arnold and wife,	10 00
Ruggles, Cong. ch. and so., in part,	30 00
Sandusky, 1st Cong. ch. and so.	50 00
Wellington, 1st Cong. ch. and so.	138 05
West Andover, Rev. H. W. Palmer,	15 00—1,809 37

## INDIANA.

Indianapolis, Plymouth Cong. ch. and so.	22 50
Seelyville, two sisters,	10 00—32 50

## ILLINOIS.

Byron, J. L. Knowlton,	5 00
Chicago, New England Cong. ch. and so., add'l, 230.50; Union Park Cong. ch. and so. 145.80; Plymouth Cong. ch. and so. 53.72; Rev. S. C. Bartlett, 40; E. S. Hulburd, 25; a friend, 15; A. Duff, for the "Morning Star," 3; a friend, 1;	564 02
Elgin, Cong. ch. and so.	33 25
Evanston, Cong. ch. and so. (of which Rev. and Mrs. Packard, 50; J. M. Williams, 50; Francis Bradley, to const. L. D. BRADLEY, II. M. 100; L. H. Boutelle, to const. H. S. BOUTELLE, H. M., 100);	464 34
Freeport, 1st Presb. church,	20 00
Galesburg, Rev. A. L. Chapin, add'l,	5 00
Geneseo, a few friends in Cong. ch., extra, 30; Mrs. Charles Perry, 5;	35 00
Glencoe, Cong. ch. and so.	18 92
Gridley and Nebraska, Cong. churches,	8 00
La Harpe, Cong. ch. and so.	11 10
Lake Forest, D. R. Holt, 100; Rev. W. A. Nichols, 50;	150 00
Lexington, Rev. D. J. Poor,	5 00
Morrison, Cong. ch. and so.	30 20
Nora, Cong. ch. and so.	23 00
Oak Park, Cong. ch. and so.	33 33
Oneida, Mrs. Sophia W. Ford, 10; Mrs. M. F. Hennessee, 5;	15 00
Payson, Cong. ch. and so.	9 56
Pittsfield, Cong. ch. and so. 27.30; a friend, 60;	77 30
Quincy, Martha L. Newcomb, add'l,	200 00
Roseville, P. F. Axtell,	5 00
Stillman Valley, Cong. ch. and so.	20 00
Sycamore, Cong. ch. and so.	71 62
Wataga, Cong. ch. and so.	16 55
Waukegan, Cong. ch. and so.	13 15
Waverly, Cong. ch. and so.	32 50
Wheaton, 1st Ch. of Christ, 34; Mrs. L. A. Guild, 5;	39 00
—, a friend abroad,	250 00
—, a friend,	2 50—2,168 34

*Legacies.* — Alton, Mrs. C. H. L. Brown, by A. T. Norton, add'l, 23 00  
 2,186 34

## MICHIGAN.

Ann Arbor, M. L. D'Ooge,	10 00
Clinton, Cong. ch. and so.	15 00
Columbus, Cong. ch. and so.	22 15

Covert, Cong. ch. and so.	5 00
Detroit, 1st Cong. ch. and so.	636 00
Grass Lake, Joseph Swift,	15 00
Kalamazoo, Plymouth Cong. ch. and so.	32 40
Milford, John Harper,	5 00
Richmond, Cong. ch. and so.	12 12
St. Johns, Cong. ch. and so.	2 00
Union City, Miss Sarah B. Clark and friends,	50 00
Wayne, Mrs. A. Armstrong,	5 00—809 67

## MISSOURI.

Gaines, Cong. ch. and so.	2 60
La Grange, E. Troweln, 1; Rev. J. Schaefer, 50c.;	1 50
Monroe City, George F. Burnham,	5 00
St. Louis, Pilgrim Cong. ch. and so.	500 00—509 10

## MINNESOTA.

Austin, F. E.	44 00
East Prairieville, Cong. ch. and so.	16 70
Elgin, Cong. ch. and so.	9 50
Faribault, Plymouth Cong. ch. and so., with other dona., to constitute CALVIN RUSSELL, H. M.	88 49
Grove Lake, Mrs. Stranahan and children,	5 00
Minneapolis, Plymouth ch. and so.	25 67; H. D. Cunningham, 20;
Monticello, Cong. ch. and so.	10 00
Northfield, Cong. ch. and so., to const. GEORGE M. PHILLIPS, H. M.	96 13
Plainview, Cong. and so.	40 00
Sleepy Eye, O. P. C.	1 00—356 49

## IOWA.

Ames, Cong. ch. and so., special,	10 70
Blairstown, a few friends,	8 00
Chester, Cong. ch. and so.	22 00
Council Bluffs, Rev. B. Talbot,	10 00
Davenport, Edwards Cong. ch. and so.	46 00
Denmark, Rev. H. K. Edison, 50; Day & Ingalls, 10;	60 00
Des Moines, Cong. ch. and so.	26 24
Fairfax, Cong. ch. and so.	8 75
Glenwood, Cong. ch. and so.	13 60
Grinnell, Individuals in Cong. ch. and so. 95; Rev. H. F. Leavitt, special, 50;	145 00
Hampton, Friends,	10 00
Kellogg, Cong. ch. and so., Burnett Settlement,	10 00
Manchester, 1st Cong. ch. and so.	23 03
Maquoketa, an old friend,	5 00
Marion, Cong. ch. and so.	45 00
McGregor, Cong. ch. and so.	42 70
New Hampton, Cong. ch. and so.	15 60
Oskaloosa, Cong. ch. and so.	100 00
Parkersburg, Cong. ch. and so.	17 00
Seneca, Rev. O. Littlefield and wife,	13 02
Stacyville, Cong. ch. and so.	17 00
Wittensburg, Cong. ch. and so., in part,	7 40—656 04

## WISCONSIN.

Baldwin's Mills, Cong. ch. and so.	10 00
Beloit, 1st Cong. ch. and so.	73 05
Black Earth, Cong. ch. and so.	7 00
Bloomer, Cong. ch. and so.	13 70
Bloomington, Blake's Prairie ch. m. c. 3.70, special, 36.55;	40 25
Burlington, Plymouth Cong. ch. and so.	12 00
Bristol and Paris, Cong. ch. and so.	50 00
Geneva, Presb. church,	49 24
Jamestown, Cong. ch. and so.	5 25
Janesville, "Pay the debt,"	5 00
Lancaster, Cong. ch. and so.	18 70
Mazomanie, Cong. ch. and so.	13 00
Metomen, Cong. ch. and so.	3 00
Milton, Cong. ch. and so.	12 50
Monroe, Cong. ch. and so.	17 00
Ozaukee, G. G. S.	2 00
Peshigo, Cong. ch. and so.	16 00
Potosi, Presb. church,	13 25
Royalton, Cong. ch. and so.	13 75
Watertown, Cong. ch. and so.	41 43
Waupun, Cong. ch. and so.	26 85
West Rosendale, Independent church,	7 00
Whitewater, Cong. ch. and so.	3 25 453 22

## KANSAS.

Topeka, 1st Cong. ch. and so.	25 00
Wyandotte, Lucy B. Perry,	20 00—45 00

## NEBRASKA.

Ashland, Cong. ch. and so.	13 35
Blair, Cong. ch. and so.	3 00
Columbus, Cong. ch. and so.	29 50
Nebraska, Isaac Burton, 1; Widow's mite, 1;	2 00—47 85

## CALIFORNIA.

Oakland, 1st Cong. ch. and so.	129 43
Soquel, Cong. ch. and so.	3 91—133 34

## DAKOTA TERRITORY.

Good Will Station, Freewill offerings to help lift the debt, 50; Com. Coll. annual conference, 11.08; Sabbath coll. 4.63;	65 71
Sisiton Agency and Good Will Mission, Freewill offerings of the White People, for the debt,	30 00—95 71

## CANADA.

Province of Ontario, —	
Manilla, Cong. ch. and so.	16 46
Province of Quebec, —	
Lennoxville, Cong. ch. and so.	22 70
Montreal, Zion ch. (of wh. from Mrs. Henry Lyman, 43.85; R. W. Cowan, 21.93; Hannah Mills, 21.93) Henry Birks, 16.44; Robert Dunn, 16.44; J. S. McLachlan, 14.26; W. McLachlan, 13.16; Robert Mills, 10.96; Charles Alexander, 10.96; W. McDunnough, 10.96; J. D. Dougall, 10.96; A. Spaulding, 10.96; F. Scholes, 10.96; Theo. Lyman, 10.96; R. C. Jamieson, 10.96; W. R. Ross, 10.96; Other individuals in smaller sums, 132.65;	379 20
Sherbrooke, Rev. Arch. Duff, 10; a friend, towards the debt, 5.51;	15 51—433 87

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Clifton, Bristol, Charles Fairbanks,	100 00
London, Miss E. H. Ropes,	30 00—130 00
Turkey, Erzroom, Miss Van Duzee, 13; Rev. M. P. Parmelee and wife, 5;	18 00
Harport, Willie W., and Ch.	50
Manissa, monthly concerts, 8.80; Rev. and Mrs. T. A. Baldwin, 11;	19 80
Mardin, Aching hearts, for the debt,	65 00
Marsovan, Rev. J. F. Smith and wife,	50 00
Van, Dr. and Mrs. George C. Reynolds,	25 00
Western Turkey, a friend, 35.20 gold,	33 54—216 84

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,433 08
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Burlington, Vt., Mission Band of the White st. s. s., for teacher at Samokov,	100 00—1,533 08
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## MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter st. s. s. 160; Brewer, 1st Cong. s. s. 42; Brewer Village, Cong. s. s. 10; Bucksport, Mrs. Joseph Smith, 40, Rev. James Crosby, 10; East Orrington, G. E. Chapin, 5; Hallowell, Cong. s. s., for India, 35; Sedgwick and Brooksville, Cong. s. s. 5; Searsport, Little Willie's Mite Box, 1.54; Watford, Cong. s. s. 3.85;	312 39
NEW HAMPSHIRE. — Bedford, Presb. s. s., for a student at Erzroom, 50; East Alstead, Cong. s. s. 10; Hampton, Cong. s. s. 6; Kingston, Cong. s. s. 7; Lancaster, Cong. s. s. 30; Marlboro, Cong. s. s., for Zulus, 33.38; Mrs. H. M. Nye's s. s. class, 8; Nelson, Cong. s. s. 5.15;	149 53
VERMONT. — Dorset, Cong. s. s. 25; Georgia,	



Cong. s. s. 7.40; Lower Waterford, Cong. s. s. 13.61; Newbury, Cong. s. s. 26.36; Wells River, Cong. s. s., for Madura, 13;	90 37
MASSACHUSETTS.—Ballardvale, Cong. s. s. 5; Cohasset, 2d Cong. s. s. 9.92; Natick, 1st Cong. s. s. 50; Seekonk, Cong. s. s. 20c.;	65 12
CONNECTICUT.—Bolton, Cong. s. s. 7; Naugatuck, Cong. s. s. 6.20; Norfolk, Cong. s. s., for school at Bombay, 100; South Norwalk, Cong. s. s. 50;	163 20
FLORIDA.—St. Augustine, Bible-class of colored girls,	2 30
OHIO.—Belpre, 1st Cong. s. s. 100; Hudson, Cong. s. s. 10; Marietta, 1st Cong. s. s. 30;	140 00
ILLINOIS.—Sycamore, Cong. s. s., of wh. from Primary Class, 1.58;	10 00
MICHIGAN.—Kalamazoo, Plymouth Cong. s. s.	15 00
MISSOURI.—Kansas City, Cong. s. s., for Mrs. Coffing, Marsh,	5 00
WISCONSIN.—Ripon, Cong. s. s. Mission Band,	5 00
MINNESOTA.—Plainview, Cong. s. s.	10 00
KANSAS.—Leavenworth, Cong. s. s., for pupil, Tugchow, China,	20 00
CANADA.—Montreal, Zion ch. s. s.	54 81

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\$1,042 72

Donations received in August, \$63,797 75  
 Legacies " " " 19,579 46

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\$83,377 21

Total, from Sept. 1st, 1873, to  
 August 31st, 1874, \$435,139 04

## FOR WORK IN NOMINALLY CHRISTIAN LANDS.

### MAINE.

Castine, Cong. ch. and so.	27 00
Hiram, Two friends,	5 00
Sumner, Rev. A. Loring,	3 00
Waterford, Mrs. L. Douglass,	8 00—43 00

### NEW HAMPSHIRE.

Concord, South Cong. ch. and so.	1 00
Exeter, Cong. ch. and so.	10 00
Hanover, Cong. ch. and so.	30 00
Littleton, Cong. ch. and so.	20 00
North Hampton, Cong. ch. and so.	17 35
Rindge, Cong. ch. and so.	6 40
Warner, M. D. Wheeler,	3 00—87 75

### VERMONT.

Barnet, Sarah Laughlin,	2 00
Newbury, Cong. ch. and so.	24 00
St. Albans, 1st Cong. ch. and so.	123 47
St. Johnsbury, South Cong. ch. and so.	1 50
Westminster, East, a friend,	2 00—152 97

### MASSACHUSETTS.

Ashburnham, 1st Cong. ch. and so.	6 00
Ballardvale, Cong. ch. and so.	5 00
Boston, Walthrop ch. (Charlestown), 61; Mount Vernon ch. 10; 2d ch., Dorchester, for Austria, 5;	76 00
Brookline, Harvard Cong. ch. and so.	25 00
Cambridge, Shepard ch. m. c. 16.60; a friend, 5;	21 60
East Medway, 1st Cong. ch. and so.	19 00
Enfield, Cong. ch. and so.	50 00
Fall River, Cent. Cong. ch. and so. m. c.	51 81
Franklin, a friend,	5 00
Gilbertville, Cong. ch. and so.	6 32
Leicester, 1st Cong. ch. and so.	33 00
Lee, Cong. ch. and so.	100 00
Lowell, Kirk St. Cong. ch. and so.	15 00
Lynn, 1st Cong. ch. and so.	4 00
Medfield, Ortho. Cong. ch. and so.	23 00
Monson, A. W. Porter,	300 00
Pittsfield, 1st Cong. ch. and so.	57 26
Plymouth, 4th Cong. ch. and so.	18 85
Rockland, Cong. ch. and so.	100 00
Salem, Tabernacle Cong. ch. and so. 64; Harriet Short, 5;	69 00
Saugus Centre, Cong. ch. and so.	55 74

Shrewsbury, Cong. ch. and so.	10 35
South Deerfield, Cong. ch. and so. 16.55; Cong. s. s. 15.86;	32 41
Springfield, Thank offering,	5 00
Waltham, a friend,	30 00
Ware, a friend,	5 00
West Medway, Cong. ch. and so., add'l,	3 00
Williamstown, 1st Cong. ch. and so.	63 25
Worcester, Philip L. Moen, 250; David Whitcomb, 200;	450 00—1,640 59

### RHODE ISLAND.

Littleton, Compton, United Cong. ch. and so.	15 00
Slatersville, S. O. Tabor,	3 33—18 33

### CONNECTICUT.

East Hampton, a friend,	2 00
Ellington, Cong. ch. and so.	20 00
Glastenbury, Cong. ch. and so., extra cont.,	400 00
Greenwich, 2d Cong. ch. and so.	116 00
Guilford, 1st Cong. ch. and so.	3 00
Lisbon, Cong. ch. and so.	10 50
North Coventry, a friend,	5 00
Salisbury, a friend,	1 00
South Norwalk, Mrs. Dennis Platt,	2 00
Windsor Locks, Cong. ch. and so.	104 72—664 22

### NEW YORK.

New York, Broadway Tab. ch., Henry F. Hills,	50 00
Oswego, Cong. ch. and so.	8 50
Penn Yan, Rev. J. C. Taylor,	5 00—63 50

### NEW JERSEY.

Montclair, Cong. ch. and so.	157 76
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### OHIO.

Columbus, High St. Cong. ch. and so.	12 25
Greenwich Station, for Mexico, Wm. M. Mead,	10 00
Marietta, Cong. ch. and so.	59 75
Toledo, Willie Anderson,	2 00—84 00

### ILLINOIS.

Peru, 1st Cong. ch. and so.	18 71
Quincy, Martha L. Newcomb,	200 00—213 71

### WISCONSIN.

Beloit, 1st Cong. ch. and so.	84 40
Watertown, Cong. ch. and so.	2 00
—, a friend, through Mrs. J. Porter, for Spain, 500; for Italy, 500; 1,000 00—1,086 40	

### IOWA.

Davenport, Edwards Cong. ch. and so.	46 00
Des Moines, Timothy Hunt,	5 00
Marion, Cong. ch. and so., Mrs. C. H. Bissell,	5 00
Montour, Cong. ch. and so.	14 21—70 21

### MICHIGAN.

Kalamazoo, Plymouth Cong. ch. and so.	10 00
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### CANADA.

Montreal, a friend,	15 00
Yorkville, Andrew Hamilton, for Mexico,	10 06—25 06

### TURKEY.

Erzroom, Rev. M. P. Parmelee and wife,	10 00
Harpoot, Willie W. and Ch.	1 25—11 25

### JAPAN.

Kobe, Eliza Talcott,	50 00
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4,378 75

Legacies for N. C. Lands.—Whitinsville, Mass., E. W. Fletcher, by Chas. P. Whitin, Trustee,

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200 00

Received in August, \$4,578 75

Total for Nominally Christian Lands, from Sept. 1st, 1873, to Aug. 31st, 1874, \$34,331 22









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